

THE

# Nonconformist.

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## SCOTCH DISESTABLISHMENT.—THE RECONNAISSANCE.

THE short debate which took place on the 18th inst. on Mr. W. Holms's motion for a select committee to inquire into the operation of the Scotch Patronage Act of 1874, and its effect on the reciprocal relations of the various religious denominations north of the Tweed, and to ascertain how far the people of Scotland are in favour of maintaining the connection between Church and State in that country, promises to be of essential service in bringing the disestablishment question more prominently to the front. It was adjourned, and is not likely to be renewed. But, meagre as was the debate, it has fully answered the object of those who desire to promote the disestablishment of the Scotch Church. The truth is—and it has become more manifest since last Tuesday—that Parliamentary discussion is absolutely fatal to such an institution as this moribund Establishment. The Scotch Church does not stand where it did before Mr. Holms brought forward his feeble resolution, and by means of that short debate the public mind has been very considerably educated on the subject.

One material advantage of the discussion has been to clear the subject of extraneous issues. But for the absorbing interest of the Eastern Question, it is probable that Her Majesty's Ministers would have devised some transaction by way of supplementing the Patronage Act of 1874, and with a view to making political capital in Scotland at the next general election. For the present, however, they hold their hand. The Government are as forward as the Opposition in condemning committees of inquiry and commissions, and it is satisfactory to know that Mr. Holms, Mr. Parker, Sir A. Gordon, and those who want either to give the official stamp to facts that are patent to all the world, or to get them manipulated, have been completely bowled over.

The next and more important advantage gained are the declarations of Mr. Baxter, Mr. Gladstone, and Lord Hartington. Neither of these statesmen committed himself absolutely to disestablishment as the sole remedy for the ecclesiastical evils of Scotland. But each indicated that such would inevitably be the logical result of the position he took up. "Every recent election in Scotland has shown," said Mr. Baxter, "that the time for inquiry has passed, and that the time for action is very near at hand." What kind of action has become necessary is implied in the right hon. gentleman's subsequent observation, that "the Established Church of Scotland is a crying evil, which cannot be defended, and must be given up." Mr. Gladstone's position was not quite so

advanced in a practical sense, but the whole drift of his argument was in the same direction, as Mr. Cross afterwards and with some heat pointed out. When the Liberal leader who disestablished the Irish Church proclaims that a church cannot be called national which is the church of a minority, that the friends of the Scotch Establishment had offered no arguments to justify its continued existence, and that the matter must be left to be decided by the verdict of the people of Scotland, it is almost superfluous for Mr. Gladstone to declare that he has not made up his mind on the subject. The speech of the Marquis of Hartington was brief but pregnant. Our readers will not have forgotten the drift of his Edinburgh address last autumn, when his lordship declared that the Scotch people had a serious ecclesiastical grievance, and that when they had made up their minds that it should be redressed the Liberal party would be ready to help them, regardless of the indirect consequences as affecting the Anglican Church. On Tuesday last the noble lord remarked that he adhered to every word he had said when he went to Scotland, and he took the opportunity to express his belief that the feeling there in favour of disestablishment was real. He was not committed to the opinion that disestablishment was the only way out of the difficulty; but if the majority of the people of Scotland decided in that way, he for one should support them in the course they proposed, and should not be guided by considerations which might remotely affect any other part of the United Kingdom.

Although he had remarked that every recent election in Scotland had turned upon disestablishment, and that the verdict was altogether in one direction, Mr. Baxter inconspicuously deprecated making it a test question at the next general election. This timorous advice will unquestionably be disregarded. It has grown to be too much of a "burning question" to be ignored in any Scotch constituency, and public feeling on the subject is far too deep to be repressed by considerations of political expediency. This is evident enough from the tone of the Scotch papers; still more from the attitude taken up both by the Free Church and the United Presbyterians at their recent general assemblies. Whether there be an appeal to the country sooner or later, it may be safely predicted that, on both sides, disestablishment will be the uppermost and absorbing question in the constituencies north of the Tweed. If the adherents of the Scotch Kirk are, as they would fain have the world believe, in a majority, they will then have an opportunity of proving the correctness of their statement. But if, as is more probable, disestablishment should be carried with a rush, so far as the Scotch constituencies are concerned, that verdict will soon come up to Imperial Parliament to challenge ratification.

Last week's debate cannot fail to have a most important influence in English constituencies whenever a general election takes place. How far Liberal candidates should be required to take sides against the Anglican Establishment is a question to be determined by the circumstances of each case. But in reference to Scotch disestablishment there is no room for hesitation. The leaders of the party have once more declared their readiness to support it if required by the people of Scotland. In theory they have abandoned the State Church of Scotland as indefensible. Those who come forward under the Liberal flag cannot be expected to fall behind their leaders. Here is, at all events, one point on which Liberals and Nonconformists can cordially unite,

whenever the country is appealed to, without any pretence of endangering the interests of the Liberal party at large. We hope this matter will be borne in mind not only when the time for action arrives, but in the selection of candidates to represent principles of progress. It was within the discretion of Mr. Gladstone and Lord Hartington to have kept silence last week. They preferred candidly to express the opinion that the Scotch ecclesiastical grievance required a remedy, and that they were prepared to accept whatever remedy, even to the extent of disestablishment, the clearly-expressed will of the Scotch people should demand. Upon this ground Liberal candidates south of the Tweed may be reasonably asked to take their stand. It cannot be said to be a question of the remote future, but is one of practical politics. The next Parliament will certainly be asked to give a decision on the subject; and if it should happen that the Liberal party should come into power, partly in consequence of the verdict of the Scotch constituencies, the disestablishment of the Scotch Church will probably be brought about while that Parliament is in existence.

## SECONDARY SCHOOLS FOR IRELAND.

IN introducing the Government proposals for the development of intermediate education in Ireland, the Lord Chancellor, perhaps, did well to devote the greater part of his speech to the reasons why it has been thought necessary to meddle with the subject at all. It is a novel thing, at least in modern times, for the English Government to propose the endowment of any educational institutions between primary schools and the Universities. Many old endowments have been more or less reformed and redistributed. But the creation of a fund for the purpose, out of national resources, is a proposal, so far as we remember, without a precedent. Indeed, apart from training colleges, which stand on different ground, it has been only in Ireland that even collegiate education has been thus benefited to any considerable extent. But it must be allowed that the establishment of the Queen's Colleges at one end of the scale, and of primary schools at the other, seemed to make it inevitable that at some time or other the idea would be entertained of filling up the gap between the two by a system of intermediate schools. Still it is an important precedent which cannot be without its bearing on other parts of the United Kingdom. Notwithstanding the existence of the great and famous schools which educate our aristocracy and gentry, it cannot be maintained that the middle classes in England, upon whom rests the main burden of supporting the primary schools, are so amply provided with the means of educating their own children that their case needs no consideration. And if the surplus of the Irish Church Fund affords facilities for meeting the difficulty in Ireland, there are other Churches against whose disendowment the most formidable objection at present appears to be that public opinion is not agreed as to what should be done with the money. A Tory Government must, therefore, surely have felt that to stir in this question was to open up a subject with very far-reaching issues. On the general question of the duty of the Government in regard to the provision of endowments for intermediate and higher education we do not at present wish to express a decided opinion. But, undoubtedly, if it be a right thing to do it at all, Lord Cairns made out a very strong case for doing it in Ireland. He showed beyond contradiction that intermediate education is not



only very deficient there, but that the number of available schools is actually diminishing with startling rapidity, and that there is good reason for thinking this humiliating result to be due partly to the action of the Government in improving the primary schools, and partly to its neglect of the diocesan schools founded in the reign of Queen Elizabeth.

When last we referred to this subject we felt it necessary to protest beforehand against any proposal for endowing, or sanctioning in any way, the system of priestly direction which constitutes the Roman Catholic idea of education. We are bound to acknowledge that the attempt to avoid this evil in the scheme now before us is much more creditable to the ingenuity of the Ministry than their bungling diplomacy on the Eastern Question. They prudently abstain from any attempt to found or manage schools. They content themselves with a modification of Mr. Lowe's system of payment by results. They deprecate all responsibility for methods; and would grant money only, as the Lord Chancellor said, for "the manufactured article." With this view they propose that Parliament should appropriate to the purpose a capital sum of one million sterling out of the Irish Church surplus. An "Intermediate Education Board," consisting of seven members, to be appointed by the Lord Lieutenant, is to have the assistance of two commissioners, who are to act as secretaries and inspectors. The board is to institute examinations at various centres in the subjects usually included in a high class intermediate education. These examinations are to be adapted to a three years' course of instruction applicable to pupils of sixteen to eighteen years of age. Prizes or exhibitions at the rate of one for each ten students will be awarded to the most successful; and these prizes will rise in value from about 20*l.* for the first year to a sum not exceeding 50*l.* in the third. In addition, "result fees" rising from 3*l.* to 10*l.*, according to the year, and the number of subjects taken, will be granted for all who pass the examinations—not, however, to the students, but to the schools from which they come. No examination is to be held in any religious or theological subject; and the Board will not have any responsibility for the mode of instruction or the organisation of the teaching staff. By these arrangements, together with some sort of conscience clause for Protestants or Catholics, in schools of an opposite denomination, it is hoped that the religious difficulty may be altogether avoided.

Is this scheme satisfactory? And will it pass? Looking at the extreme difficulties created by fanatic bigotry and bad precedents, we cannot deny that, considered in itself, the scheme is plausible and even promising. But whether it will satisfy the priests, and the irreconcilables in the House, is altogether a different question. It is impossible, indeed, to deny that if the Catholic ecclesiastics close with the offer, they have the opportunity of securing what is just as much an endowment of Romanism in Ireland as the grants in aid of clerical schools in England are endowments of the Anglican Church. And the Romanists are to receive this endowment with an absence of supervision or interference such as even the Established clergy here have failed to secure. School-inspectors in England are not satisfied to leave the planning, arrangement, and organisation of schools in the hands of managers. They interfere with the time-table, and, though against the letter of their instructions, they meddle with methods of instruction. But in the intermediate schools of Ireland the priests are to be left entirely free to earn Government money by any means, provided only that the stipulated amount of secular knowledge is given. We are not sure that we are entirely satisfied; but if the priests are not, it is only because they are insatiable. Another objection to the scheme is that payment by results has not worked so well in primary education as to make us sanguine of its success in higher instruction. It suggests cram, it favours mechanical methods, it substitutes knowledge

for culture, it cultivates a mercenary estimate of different branches of study. And if we may rely on the examiners to do their utmost to avoid these evils, just in proportion to the probable thoroughness of examination will be the dissatisfaction of priestly directors. The English language, literature, and history, which are among the subjects for examination, are scarcely likely to be so taught in a Roman Catholic school as to satisfy an impartial and thorough scholar. On the whole, we anticipate many difficulties before the scheme is launched.

#### ECCLIASTICAL TESTS AT THE UNIVERSITIES.

If any speaker at the recent jubilee dinner had been minded to infuse a drop of bitterness into the cup of congratulation drunk in memory of a past triumph, he would have found the materials in a very recent incident. It is not seven years ago since it was supposed that ecclesiastical tests had been abolished in the national Universities, and already it is discovered that the work was so ill done that another agitation will be required to complete it.

Not that the mischief effected by the judgment of the Court of Appeal in the Hertford College case is so great as was at first supposed. When it was delivered, it was believed by all who heard it, as well as by those who read the newspaper reports, that the Court had done a great deal more than refuse to grant Mr. Tillyard a *mandamus*, and decide that the Hertford College Act was not wholly governed by the provisions of the University Tests Act. It was concluded that, in the opinion of the Court, new endowments of a sectarian character might be created in the colleges existing at the time the Tests Act was passed, and that, therefore, by means of such endowments, the institutions which had been undenominationalised in 1871 might be gradually redenominationalised by donors having the wealth, as well as the will, to wage a pecuniary warfare on behalf of sectarianism.

This inference seemed to be clearly deducible from the language of the judgment as delivered; since the Court not only was of opinion that "the University Tests Act does not of itself prevent the erection in the Universities of fresh colleges, the endowments of which may be confined to the members of a particular religious community"—a point which had not been contested—but laid down the general principle that—

It does not appear to be the intention of Parliament that no endowments for the future should be allowed to be erected in favour of particular forms of religious belief. The Act provided that the wishes of founders, expressed, speaking generally, centuries ago, should not now prevail in a state of things altogether different which could not have been foreseen, and which, if it could have been, might have modified the expression of their wishes. But it was to existing endowments only that its operation was expressly confined."

This being stated without any limitation, it was a natural comment of the *Times* that the spirit of denominationalism had been expelled in front, only to return to the Universities by a back door; inasmuch as the establishment of a few new restricted fellowships in the old colleges might again make those bodies what the Legislature intended they should no longer be—the appanages of a particular Church, instead of being freely opened to all qualified comers. And similar comments were offered by every Liberal journal which dealt with the subject; while Tory journalists rejoiced that the judgment vindicated "an important principle, which the operation of the Tests Act had appeared to set on one side." For a whole week the public, as well as the Press, were allowed to remain under this impression, and then there appeared in the *Times* the following brief and, on the face of it, not very important-looking letter:—

Sir,—Allow me to call your attention to an apparent misapprehension as to the language of the judgment of the Court of Appeal in the Hertford College case. The exact words of the judgment are as follows:—"But we have said already that the University Tests Act, though, no doubt, prospective for all time as to the University itself, is not prospective in regard of tests as to colleges, except as to those subsisting therein at the time of the passing of the Act. This may be right or wrong; but it seems as well that any argument upon the language of the judgment should be founded upon what it actually said.—I am, Sir, your obedient servant, C. (May 9).

The words which we have italicised, and which, few though they be, give an entirely new meaning to this part of the judgment, were neither heard by the auditors nor reported by the Press. The idea which they express may have been in the mind of the Court, but it was not elicited until newspaper criticism made it evident that a judgment of the very first importance, and which had been eagerly anticipated by a large class of the community, had been so loosely, not to say carelessly, framed as to have been on all hands misunderstood.

This, however, is not the only strange incident which has marked the proceedings in the Court of Appeal. It has been followed within the last ten days by the appearance of another version of the judgment, in the form of a report, edited by "Bernard Coleridge, Barrister-at-law," and published by a law bookseller. It is not an authoritative report, in the technical sense of the term; any more than was the correction in the letter signed "C," but it appears to contain the judgment *in extenso*, and, from the editor's relationship to the judge by whom it was delivered, we assume that this third version is the final, as well as the correct, one.

We call it a third version, because we find in it not only the sentence given in the letter of "C," but a further passage, neither in that letter nor in the newspaper reports, and which, by a curious piece of internal evidence, is shown to have been interpolated in the judgment. It is as follows:—

The 3rd Section of the Act [the Universities Tests Act] is in the clearest terms prospective in respect of any office, including fellowships, in any college subsisting at the time of its passing. So that while it leaves the matter open as to any possible future colleges, it prevents the application of any test to any endowments, present or future, in subsisting colleges.

This is not like the passage in "C's" letter, a surprise; because it is only a reaffirmation of the same principle, with an expansion of statement, which gives it due emphasis. So far as this particular point is concerned, the statement is satisfactory enough. In its absence it was inferred that the Court was of opinion that there might be created, not only new denominational colleges, but new denominational endowments and offices in colleges subsisting at the time of the passing of the University Tests Act. This modification of the judgment shows that the Court was of opinion that the University Tests Act is prospective as regards, not only the Universities, but all offices and endowments in the colleges subsisting in 1871. But is it not a remarkable circumstance, that, in dealing with issues which it was not bound to decide, and while professing a desire to decide them "for the guidance of the college," and recognising the duty of "not encouraging doubts on an important practical matter," the Court of Appeal should, through Lord Coleridge, have mystified everybody, and, for a time, raised doubts where none previously existed?

It must not, however, be supposed that the decision in the Hertford College case has now lost its importance, and need not give further trouble to the friends of religious equality. On the contrary, there yet remain some points in regard to which it will be needful to make a fresh appeal to Parliament, both to secure and to perfect the work of the Universities Tests Act. There is Hertford College itself, which was supposed to have been wholly brought within that Act, but which it is now ruled may hold new endowments which are not governed by that Act. Then there is the important fact that there is apparently no other means of compelling College authorities to conform to the requirements of the Tests Act, in appointments to offices, than by an appeal to the College visitor; which competent authorities assert to be a wholly inadequate and unsuitable remedy. And, lastly, with a threatened Selwyn College, at Cambridge, to keep in countenance "Keble," at Oxford, it is time to determine what should be the exact relationship of these new denominational institutions to the Universities; with a view to prevent the creation of authority and influence to be exercised exclusively in the interests of the Church of England. We are, therefore, glad to point to the



announcement made elsewhere that a body of gentlemen, specially interested in the question of University reform, has resolved upon the early preparation of a legislative measure which will effectively deal with this new aspect of the subject.

#### THE PROMOTION OF THRIFT.

AN interesting meeting, under the presidency of Lord Shaftesbury, was held at the Mansion House last Wednesday, mainly for the purpose of hearing a timely lecture from Miss Emily Faithfull on "Modern Extravagance: Its Cause and Cure." In the course of her address that lady gave much good advice and enunciated many excellent principles, amongst which, perhaps, the most distinct and practicable was that of paying cash down for every personal or household requisite or luxury. This, we imagine, was the "cure" she had mainly in view in the title of the lecture. But Mr. Thomas Hughes, who followed her, enlarged upon the benefits to be derived from "The General Expenditure Assurance Company," whose promises are indeed attractive, inasmuch as it "comes forward on the principle of returning all expenditure." These are the words of Mr. Hughes as reported, and if we remember rightly the public advertisements of the company, they very correctly describe its professions. Yet even after the able explanations of Mr. Hughes, we are not sure that we rightly understand the *modus operandi*. If a man buys a pound of beefsteak, and gets it judiciously cooked, he certainly receives the return of his expenditure in the form of renewed tissues and revived energies that are presently converted into profitable work. But of course this is not the sense in which the return of expenditure is promised by the company. And what we cannot understand is how the purchaser is to get back the whole of the money converted into steak, while at the same time he keeps the steak too. In our childhood we were often reminded of what was then regarded as an incontrovertible axiom, that we "could not both eat our cake and have it." But, like many other axioms of that now distant period, this turns out to be merely an old-fashioned prejudice. For if we cannot exactly reproduce the cake we have swallowed, we are told that we can at any rate replace in our purse the whole of the money we have spent on it. Some light may be thrown on the mystery by the reflection that tradesmen's charges usually cover a good deal more than they have a right to expect, supposing that all purchasers were payers of cash. There is an average of bad debts to be recouped and there are charges for interest on long credit which, in ordinary practice, are certainly not levied exclusively on those who are bad payers. To return to our steak, if we pay fourteen pence, or alas! sixteenpence, for it, threepence or more of this charge may be due to the dishonest or dilatory habits of others. Then, again, trade organisations, though they cannot permanently or universally control a market, may yet artificially keep up prices in particular neighbourhoods and under special circumstances. Now, it would of course be quite possible for tradesmen to return this extra, and, if we may venture to say so, illegitimate margin of profit. It is, perhaps, this which goes to the "General Expenditure Assurance Company." And, possibly, if put out at compound interest it might return to the great-grandchildren of the buyer the cost of the steak that their ancestor had purchased. We doubt, however, whether popular habits are likely to be affected by distant and shadowy prospects of this kind.

Much more forcible and practical was Miss Emily Faithfull's enforcement of economy from the point of view that it is the wisest administration of money. She quoted Mr. Ruskin to the effect that it is only a low view of economy which makes it equivalent to parsimony. Economy is that which makes the best use both of time and labour and money. And Miss Faithfull was quite right in pointing to the credit system as the worst foe of economy; for it wastes all three. The time and labour of tradesmen are employed to little profit in dunning, to say nothing of the com-

plicated accounts required. And the money of the purchasers is always wasted, because it buys much less on this system than on that of cash payments. Besides the system of credit is a strong temptation to run up accounts beyond the resources of the buyer, in the hope that the chances of the future will bring the means of payment. Thus debt is incurred; and the deeper depth of dishonesty and crime looms beyond. All these evils and dangers are avoided by the simple plan of paying for everything cash down. One of the principal difficulties in the way is the negligence with which young people rush into the responsibilities of housekeeping, without having funds in hand to live upon until the next instalment of income is due. The probability is that money is owing for part of the furniture; and unless beef and bread were obtained on credit, it could not be provided at all. Then at the end of the quarter or month, as the case may be, so large a part of the income is absorbed in the payment of bills, that cash payments for the next quarter or month are obviously out of the question. There is always a tendency to lengthen the period of credit; and soon debt becomes a habit and a matter of course. The result is that a man in the receipt of 400*l.* or 500*l.* a-year spends his whole income, and barely manages on that, when a habit of cash payment, with the facilities it offers for cheap buying would have enabled him to lay by 40*l.* or 50*l.* And besides the actual pecuniary gain, the payer of cash secures a peace of mind and a comparative freedom from anxiety which probably saves many a physician's fee. On these grounds such institutions as the General Expenditure Assurance Company are worthy of all appreciation. In the formation of the habit of cash payments they bestow a benefit which hardly needs any ulterior recommendation.

The question whether extravagance is or is not on the increase is of very inferior importance to that of the encouragement of thrift, and we are not inclined to take quite so gloomy a view of it as Miss Faithfull. There has always been an extravagant class in this country. Spendthrift nobles and reckless men of letters afforded more frightful examples in the last century than in this. Men's clothing was more costly. A poor author like Goldsmith would give twelve guineas for a "bloom-coloured" coat, and when arrested by his landlady for debt would expend the money sent him in a hurry by Johnson on a bottle of Madeira to keep his spirits up. All that can be reasonably urged against the present age is that a much larger proportion of the population than formerly is brought within reach of the refinements and luxuries of civilisation. Under these circumstances there is a great temptation to make the most of the position, and even to run the risk of debt for the purpose. But a higher self-respect will little by little be established, and few things are better adapted to secure this than the habit of cash payments.

#### THE TESTS BANQUET IN 1828.

From a venerable gentleman who was present at the dinner at the Freemasons' Hall, fifty years ago, to celebrate the repeal of the Test and Corporation Acts, we have received one or two interesting particulars, which may be mentioned by way of supplement to our sketch of last week. He states that amongst the company present at the Cannon-street Hotel on Tuesday week was Mr. Williams, a gentleman eighty-three years of age, and a member of the firm of Winter and Williams, the solicitors to the United Committee which conducted the Repeal agitation. The Freemasons' Hall banquet was regarded at the time as a most important demonstration, not only as celebrating the most signal triumph achieved up to that time by Dissenters, but as making sure the success of the movement for Catholic emancipation, which so soon followed. It was this that made so many of the great Whig leaders of the day anxious to be present, and invested with so much interest the speeches of the Rev. Dr. Cox and the Rev. R. Aspland. When the last-named minister had finished his speech, Sir Francis Burdett went across to shake hands with him, and offer his congratulations on so eloquent and enlightened

a statement of Liberal principles. What gave greater significance to the presence of the Duke of Sussex as chairman—which position, as already stated, he so admirably filled—was the report then current, though not publicly referred to, that when Lord John Russell so unexpectedly brought in his Repeal Bill, and met with so remarkable a support in the House of Commons, the Duke of Wellington, then Prime Minister, waited upon the King, and told him that the measure must be accepted. "Never, Arthur," replied George IV. "Then," said the Duke, "I must tender my resignation to your Majesty." Of course the King gave in, and we know the result. The Episcopal Bench, which had hitherto opposed the concession, was informed of the drift of events through the Primate, and the bishops promptly obeyed superior orders, and voted for Lord John's bill when the bill came to the Upper House. On previous occasions only Bishop Bathurst, of Norwich, had been favourable to the claims of Dissenters. It was for this vote of the prelates that Dr. Cox was put up at the banquet to toast them "for having liberally promoted the restoration of Protestant Dissenters to their constitutional rights"—there being something of irony in the arrangement. When the proceedings were brought to a close, the Duke of Sussex, in retiring, is said to have observed, "Here we are, at half-past one o'clock, and yet no one has been drunk"—a remark which referred to a state of things much more notable fifty years ago than in the present day.

#### THE CLERGY AND THE RATING OF TITHE.

The Valuation of Property Bill, brought in by the Government, and now under discussion in the House of Commons, reproduces, in a verbally altered form, the clause (84th) for relieving the clergy from a portion of parochial taxation which was contained in the bill of a previous session. It is as follows:—

The gross value of tithe commutation rentcharge shall be calculated as if the tenant thereof were deemed to undertake to pay all tenants' rates and taxes payable in respect of the tithe rentcharge, and also all tithes, first fruits, synodals, and other ecclesiastical dues payable by the ecclesiastical person entitled to the tithe rentcharge in respect of the benefice to which the rentcharge belongs, and where the owner of the rentcharge is liable as such owner to bear the costs of the repairs of a chancel, the costs of the repairs and insurance of that chancel.

Where the person entitled to the rentcharge is so entitled as the incumbent of an ecclesiastical benefice, and the circumstances of that benefice are such that, in addition to the personal services rendered by the incumbent, the employment of any curate or curates is required by the bishop of the diocese, or is otherwise necessary for the due performance of the duties of the benefice, there shall be deducted, in calculating the rateable value of such rentcharge, the salary of the curate or curates actually employed and paid out of such rentcharge.

The deductions made in the first paragraph are, we believe, made already; but the deduction of the curate's salary is a new principle. Of course, the amount of the rates hitherto paid on the portion of the tithe-rent so to be deducted in the valuation will have to be paid by the other ratepayers. It is, therefore, practically an addition to the incomes of the established clergy, which will be made out of the parochial rates, and it is estimated that the sum will exceed 50,000*l.* a-year.

Some may think that, as the incomes of the clergy are reduced by the amounts paid to the curates they are obliged to keep, it is unfair to tax them for that from which they do not benefit. But that idea involves a confusion between the taxation of incomes and the taxation of property. *Tithe-rent charge is property*, of which the clergy have, at present, the benefit, and that is why it is taxed, in common with all other property.

The decision of the House of Lords in the Mersey Docks case established the principle that all property capable of beneficial occupation is to be assessed to the poor-rate, irrespectively of the amount of remunerative value to the particular occupier. And the application of that principle to the case of the clergy was established by the decision in the case of "The Queen v. the Inhabitants of Sherford," in 1867. It is the law, as so declared, that the Government, in the interest of the Established clergy, is now seeking to alter. At present the deduction is to be allowed only where the incumbent can be required by law to keep a curate; but it is obvious that the principle would soon be pushed further.

RITUALISM AT ST. ALBAN'S.—On Saturday the argument in this case was postponed until to-morrow (Thursday), when a Court will be specially summoned to hear it in the Queen's Bench Division of the High Court of Justice.



## Literature.

## THE RUSSO-TURKISH WAR.\*

When we noticed the former volume on this subject, we took occasion to speak of the remarkable perfection to which the system of "war correspondence" was carried in these days. It is as though history were now written while it is being transacted; the historians, apparently, suffering no drawback to affect the truth or the force of their narratives. This second volume of the *Daily News* correspondence amply bears out all that was said of the first one. The connecting narrative of a few sentences here and there suffices to direct the reader to the leading lines of operation at distant points, and puts into his hand the key to such full understanding of the letters as is implied in a general view of events. If this second volume has no story of Kars to recite, it has to record the fall of Plevna and the fate of Erzeroum—episodes as grand and as brilliantly described as anything in the earlier part. It is noticeable, too, that the writers concern themselves not only with these more striking chapters; they are alive to the condition of the soldiery, their discipline, their dress, their rations; and wherever they go they do not fail to cast light on the social and moral position of the people who are more directly affected by the war. These correspondents would seem to have appropriated Macaulay's idea of what constitutes history, and faithfully exhibit the movements of contending armies alongside of the most incisive notes on matters that have heretofore been, to a large extent, regarded as lying outside the war correspondent's scope. It is this, we humbly think, which will give these letters the permanent interest and value which are claimed for them by the fact of their being published in a book. And not only do the correspondents concern themselves with social and moral elements, they are sometimes communicative on points of personal or class-experience that suffices to give a peculiar variety and sense of genuineness to the narrative. At one place, for example, we meet with this passage:—

The most sensitive nature gets hardened to the scenes of a battlefield. Though one may at first regret that a peasant's house should burn, one soon warms himself at the flames, without a thought of the owner; but the sufferings of the innocent and helpless appeal to human sympathy with a force which time and experience do not entirely neutralise, and one finds himself turning with a sick heart from freezing and starving women and children, while his horse tramples under foot unnoticed the shapeless body of a soldier. I have seen the dragoons, whose sabres were still coloured with Turkish blood, dismount and share their rations with half-famished fugitives, and infantry men, who with great difficulty had made a fire to dry their feet, yield it to the shivering refugees, and with touching tenderness bring the Turkish women to the fire and give them food and drink. It is the sense of utter helplessness in the presence of all this suffering, the certainty that the majority of these innocent people will perish for the lack of the commonest necessities of existence, the consciousness that this useless waste of human life might have been easily prevented, that is exhausting to the last degree, and I remember nothing of the whole war so inhuman, so fiendish, as the tragedy on the road between Philippopolis and Hermanli, of which we were in part spectators.

One of the most touching passages in this volume is certainly the following description of the demeanour of Osman Pasha, after the Russian occupation of Plevna:—

There was another halt in our slow progress, and the cry was heard, "Osman!" I pushed forward to find that it was indeed Osman Pasha, who, having heard that the Grand Duke was coming in that direction, had turned back in his carriage to meet him. Osman Pasha was escorted by fifty Cossacks, and there followed him twenty-five or thirty Turkish officers, all mounted on diminutive Turkish ponies. They were all, or nearly all, young men. Scarcely one among them seemed over thirty. Most had the faces of mere boy students. "Are these the lads," I inwardly exclaimed, "with whom Osman Pasha has accomplished such wonders?" The Grand Duke rode up to the carriage, and for some seconds the two chiefs gazed into each other's faces without the utterance of a word. Then the Grand Duke stretched out his hand and shook the hand of Osman Pasha heartily, and said:

"I compliment you on your defence of Plevna. It is one of the most splendid military feats in history."

Osman Pasha smiled sadly, rose painfully to his feet in spite of his wound, said something which I could not hear, and then reseated himself. The Russian officers all cried "Bravo!" "Bravo!" repeatedly, and all saluted respectfully. There was not one amongst them who did not gaze on the Hero of Plevna with the greatest admiration and sympathy. Prince Charles, who had arrived, rode up, and repeated unwittingly almost every word of the Grand Duke, and likewise shook hands. Osman Pasha rose again, and bowed this time in grim silence.

He wore a loose blue cloak, with no apparent mark on it to designate his rank, and a red fez. He is a large, strongly-built man, the lower part of whose face is

covered with a short, black beard, without a streak of grey. He has a large Roman nose and black eyes. The face is a strong face, with energy and determination stamped on every feature—yet a tired, wan face also, with lines on it that hardly were graven so deep, I fancy, five months ago; and with a sad, enduring, thoughtful look out of the black eyes.

"It is a grand face," exclaimed Colonel Gaillard, the French military attaché, "I was almost afraid of seeing him lest my expectation should be disappointed, but he more than fulfils my ideal."

"It is the face of a great military chieftain," said young Skobeleff, "I am glad to have seen him. Osman Ghazi he is, and Osman the Victorious he will remain in spite of his surrender."

There may, perhaps, be exaggeration in the Russian estimate of Osman Pasha. History will judge. But thrilled with the impression of the great military event just accomplished, the magnificent defence ending in a halo of disastrous glory, there was not one of us who did not echo Skobeleff's words. Be it remembered that Osman Pasha cannot be judged on ordinary military rules for the reason that he had not a regular army; technically speaking, not an army at all, but a mob of armed men, with scarcely any organisation, with no discipline, save the natural and passive obedience of a Turkish peasant, and only such military education and experience as were gained in the trenches or on the battlefield. This is the highest form of generalship, to accomplish mighty results with means which most military men would have regarded as hopelessly inadequate. Osman Pasha had scarcely any officers of talent and experience with him. He has borne the weight of this stupendous defence on his own shoulders, a very Titan defying with his untrained and scanty levies the serried legions of the greatest military Power in Europe.

The following on the much-praised Armenians may be worth quoting:—

Taken individually I do not esteem Armenians, and I speak from a long and painful intercourse with them. Whether this unlovable character be the result induced by long subordination to ruthless masters or not, I can hardly say. A dominant race has generally all the admired virtues, a subjected one the reverse. I only know that, from the point of view of modern civilisation, the Armenian seems to me infinitely more adapted to modern progress than the race which to-day controls his destiny. The faults of a dominant race are generally overlooked or palliated; but the moment force begins to fail, the moment Prince Bismarck's policy of "blood and iron" can no longer be carried into effect, a microscope-like observation is brought to bear on its defaults. Whatever may have been the merits of Osmanli militarism in the past, and no doubt in this respect the Turks were as admirable as their synchronous rivals, I don't suppose their warmest admirers can say that they contributed one atom to the immense scientific, if not social, progress of the past fifty years. Towards the "woman's suffrage" they certainly did not contribute much. "An incarnation of military force" the Ottomans once were, unmistakably, up to the day when John Sobieski overthrew them under the walls of Vienna, and for many a long day after; an incarnation of what we call progress they certainly never were—possibly never will be.

## A POETIC ROMANCE OF TO-DAY.\*

If there was any truth in the remark of the critics that "Borland Hall" showed some falling off in the direct dramatic power that marked "Olrig Grange," and attracted to it so great attention, we fancy it will be felt that in "Hilda" the author has, to a great extent, recovered himself in that respect. In spite of occasional roughnesses of metre—intentional departures, as it would almost seem, from conventional rules of scansion—"Hilda" is not only a powerful, but a truly finished performance. In the first place, the author tells the story with great clearness and art; and though he has so far followed Mr. Browning in the attempt to present to us the leading facts with the peculiar colouring due to the individualities of the various speakers, he is never involved or over-subtle. In the next place, he has broken up these narratives very skilfully by bits of song, which, though hardly equal in flow and music to the best of those in "Borland Hall," are still admirable in tone and fully in keeping with the character. Claud Maxwell is a poet, a man with fine aspiration and imagination, prone to meditation and to wander from the crowded ways of men, but impatient, grasping at too much and on too many sides. He has early fallen in love with his cousin Hilda, and marries her. After a time, she does not seem to him to appreciate his aims, or to join in his ambitions—prizes, as he thinks, the guineas that the poems begin to bring more than the poems; so that when the designing and materialistic Winifred Urquhart, an erewhile boarding-school friend of Hilda's, comes to visit them, she soon succeeds in making a yet wider breach between the sympathies of the two, having, in fact, remained with them too long. Hilda, in her deep need for some strong counsel, some rock of truth to rest on, becomes interested in revivals, and is a convert of Luke Sprott, the evangelist, who has been first of one church then of another:—

He had been a Chartist leader in his hot and hopeful youth,  
Talking gunpowder and bayonets, about the rights of man,  
Until he got converted, when he preached about the truth,  
The Blood and the Atonement, the Covenant and Plan.

\* *Hilda: Among the Broken Gods.* By the Author of "Olrig Grange." (James Maclehose.)

Tired of his parish Kirk, he tried the Baptists for a season,

Tired of them, and turned a Methodist recanting all the past.

Tired again, and took to shady faiths that shun the ways of reason;

And every change, he vowed, had brought the peace of God at last.

And every change had left a stratum of belief on him,  
With fossils here of Presbytery, there of his Baptist time,

Then traces of the Methodist, and now the footprints dim

Of reptiles that had sprawled across the late mud and the slime.

For partly Antonomian now, and partly Manichee,  
He blundered back to Church, and deemed that he was orthodox,

And stormed at modern thinking as the raging of the sea,  
That cast up mire and dirt upon the everlasting rocks.

And yet his heart was right, although his thought was so confused,  
A tangled knot of broken thrums he could not extricate,

All ordered thought of reason and of science he abused,  
But he was full of pity, and his love was very great.

And because he was so earnest, and because he spoke good words  
Whose meaning none searched nicely, and because he seemed to stir

Serious thoughts in careless hearts, as if he touched their higher chords  
He was sought and he was looked to as a chosen minister.

A great broad-headed fellow, working hard through all the week,  
And thinking hard the while he worked upon the fate of man,

He was fain to save the sinner and the erring, and would speak  
A word about the chaff and wheat and sifting with a fan.

Naturally Luke Sprott's society was congenial to Hilda. She found in him the earnest purpose and spiritual discernment for which she thirsted. But one night, owing to the inhospitality of Claud, he was allowed to leave the house when a storm was coming on, and was struck down by lightning not far from the door.

Hilda's mind was at first affected by the accident, but she recovered. Afterwards she came under the influence of a High-Churchman.

Making due preparations, silently and secretly, she at length embarked with some others as a sisterhood for the seat of a war then being waged, to tend the wounded, having left a kindly message for her husband to the effect that she did this in the interests of a complete understanding of each other against the time of her return.

But, alas! she never did return, and the close of the poem picturing her truly Christian death-scene is one of the most original and vigorous in the book. These are the dry bones of the story, which is elevated and touched throughout by true genius.

Glimpses of the deepest insight into motives, and large knowledge of the controversies of the time in the field of science and theology, are afforded in almost every page—the speciality of the author lying in the skill with which he can give a poetical aspect and authority to what is in itself prosaic or commonplace in these arguments and tendencies. In a short but original prologue the deeper purpose of the poem in this respect is unfolded. We can only afford space to give one or two specimens of the way in which the *dramatis personæ* here are made to utter themselves. Claud Maxwell thus recalls his religious struggles and doubts:—

They say that doubt is weak: but if life be in the doubt,  
The living doubt is more than faith that life did never know.

Pulp and jelly of the shell-fish, clasped in bony mail without,  
Crack the joinings and the sutures that the life within may grow.

Could I have just believed with all my heart and soul and mind!  
But faith was slowly breaking up and parting like a cloud,

And yet the light that thro' the rifts was glancing from behind  
Was sickly in the wavering mist that wrapped it like a shroud.

A zone of large indifference, then, I made where easy hope  
Linked faith and unfath, arm-in-arm, and sung along the road.

All would somehow yet come right—at least I did not mean to mope.  
If I could not feel the lightness, yet I would not feel the load.

God was larger than the creeds: they were the cunning compromise,  
For unanimous decision of the many and the few.

Rafts that leaked at every log, so loose the binding of their ties.  
But they floated, and the thoughtless held that therefore they were true.

For delicate resource and cleverness of cynical turns, which are yet quite natural and in keeping with the character, we do not remember to have read anything for a good while past equal to "Winifred Urquhart, Materialist." She has faith

\* *The War Correspondence of the Daily News, 1877-8, continued from the Fall of Kars to the Signature of the Preliminaries of Peace.* With a Connecting Narrative, forming a continuous History of the War between Russia and Turkey. (Macmillan.)



in nothing but her own cleverness, scouts at belief, mocks at natural affection, and delights at sowing discord, with a vein of offensive self-satisfaction through it all. This is her opinion of Claud and Hilda after having done something to alienate their hearts from each other:—

He was vain too—he was a poet—  
You hardly could flatter enough,  
And you did not need not to show it,  
He could swallow the rankest stuff.  
Tho' he laughed at himself as he did it,  
Yet next time he did not forbid it.  
He never was thorough or strong,  
But fanciful only and odd,  
Never sure of the right and the wrong,  
And he still would believe in a God;  
And talked with a vague kind of beauty  
Of the soul, and its hope and its duty.

I played on his foible awhile,  
And made myself useful to him,  
Now giving a touch to his style,  
Now setting his papers in trim,  
Now glancing at Nature to show it,  
In lights that are new to the poet.  
But he never could cast off the shapes  
Of shallow and silly romance—  
The frost-work that dims as it drapes  
Our window and hides from our glance  
The beauty of truth, and the story  
Of life with its wonder and glory.

Yet I liked him, but Hilda grew jealous—  
She cared not for verse or for rhyme,  
Except as the wind in the bellows,  
That brightened her hearth for the time;  
Yet she would have the whole of his heart,  
And was touchy and snifty and tart.  
And one night he read us a ballad,  
As we sat the work-table around,  
Which his humour composed like a salad,  
Of any green stuff that it found  
Cropping up on a fanciful soil,  
And he mixed it with wit as with oil.

And never perhaps was an ideal of this class presented with more naïve self-expression. Some of the incidental touches somehow make us think of Miss Martineau.

If now and then lacking in that delicacy of parts and separate lines which seems to be more and more demanded of poetry in our day, this poem is full of wealth of dramatic conception and expression, exhibiting its author as one who has felt much and thought much, and, beyond that, can give his various experiences fair artistic shape and feature.

#### CHURCH AND STATE IN SCOTLAND.\*

In the volume before us three of the most eminent leaders of the Free Church of Scotland have given us their most carefully-prepared thoughts concerning the relations of Church and State. We probably ought, in such a case, to be satisfied, and it may be ungrateful of us to say that we are not satisfied. In fact these essays strike one as having been a great deal too carefully prepared. The language is superlatively cautious, and there is so much *pro* and *con*, that it is almost impossible to say whether the writer means *pro* or *con*. Dr. Rainy sins the most in this respect, almost producing the impression, which we are sure he did not intend to produce, that like Lot's wife, he looks back upon the Establishment with a longing heart. His address is on "Church and State from Constantine." He premises that, of course, there must be some relations between Church and State, and he thinks that the Church in the time of Constantine, had no idea of the course which her connection with the State would involve. He says, "When the Church, in point of fact, entered on friendly relations with the Empire, her consciousness of vigorous internal life did no doubt tend to avert anxiety on her part as to what might be before her. No Christian mind, perhaps, was visited at that time by the fear that the State's friendly embrace might some day involve, or resolve into, a wrestle." That is very true. But why? The Church was then in a demoralised condition caused by her theological controversies. Religion she may be said to have little or none. She cared ten times more for differences of belief than for the Christian life. She was, therefore, just the Church to sell herself to the State, not only without reflecting upon the consequences, but without caring for them. This, although Dr. Rainy's sketch is, on some lines, powerfully drawn, is almost lost sight of; but it absolutely explains everything. As to effects, the author admits that a deplorable secularisation and corruption of the Church took place; but he affirms that this is not all to be set down to Establishment. But supposing the union had not taken place? Dr. Rainy's answer to this is a curious one:—

And I think it possible (which, perhaps, is as much as one ought to say) that—thrown on her own con-

ditions and resources, embarrassed in a somewhat less degree with hosts of unsound converts, less subjected to the temptations arising from contact with the seat of power, and from a great worldly position, less petted and less persecuted—the Church might, perhaps, have not less efficiently worked out her mission, in its various departments of theology, and worship, and discipline, and pastoral care; been not less useful to the State, maintained a relation to the authorities not less friendly and becoming, and been as frank and courageous, as high-hearted and successful, in bearing trouble when that came, and in confronting rulers of all degrees, and men of all ranks, with her testimonies and her rebukes. In short, subject to the qualifications already given, I see no reason to believe that Constantine might not have as wisely consulted for the peace, unity, welfare, and settlement of the Church, and for the Christianisation of the people and the State, if he had declined to take burden on the State for anything but friendship, protection, and the maintenance of justice and mercy.

The philosophy of this is simply that effects might have been the same without their actual causes. As to the results which followed from this great compact, the author is, from want of space, somewhat vague, but we gather that an Established Church must express a pure Christianity. He says:—

If the time has come, or is coming, for dismissing what now remains of strict State-Churchism in any country, I, for one, do not underrate the magnitude of the change from that which was once, to that which will be then. A great place will be empty; and it must be the care of Christian men to provide for its being adequately supplied by other forms of influence and impression.

But I hold that the worth of an established Church always depended on its being a real embodiment in this form, and the main embodiment of the value and respect for Christianity cherished by the community. When that sentiment takes other embodiments, when the institution maintained can no longer be, even roughly, identified with the Christianity of the country, and when the relation in which it stands to the sentiment I refer to, as well as to political interests and parties, has become a matter of debate; then, in my opinion, it is deceptive any longer to impute to its continuance the influence and importance which, in other circumstances, it might legitimately claim.

Sir Henry Moncreiff's essay on Church and State from the Reformation is somewhat heavy and dull, but it gives us some sound information as to what was originally intended by the Established Church in Scotland, and the changes that have since taken place. He rightly says:—

The Reformation in Scotland was a far more thorough operation than the Reformation as it was established in the sister country. It is distinguished by some clear and broad lines from that which took place in England. The Reformation in Scotland was the work of the people; the Reformation in England was the work of the monarch. My present object is to show that, whatever may have been the vicissitudes through which it has passed, and whatever may have been the excrescences and defects in detail which have had a place within it, the constitution of the Reformed Church of Scotland was, as nearly as it could be, a perfect constitution for a Church in connection with the State. Of course, I am far from saying that the theory, however perfect, has ever been fully carried out in practice. It has laboured under the dead weight of political influences; and, even when those lay lightest upon it, I cannot say that the discretion, or the wisdom, or moderation of those by whom the affairs of the Church were conducted, were always free from criticism. But of all the Churches which were established in Europe at the Reformation, the theoretical principle of the Church in Scotland comes nearer the ideal than any other with which I am acquainted.

But what follows? Our author maintains that under the old constitution "it was quite possible to maintain a Church in connection with the State, which, on the one hand, should not be subordinated to the State in any matters spiritual properly belonging to its function, and which, on the other hand, should not give to the Church any lordly power of oppression which could interfere with the civil rights of the people." We dare say; only we must add that, as usual, people who may not choose to belong to this very perfect Church are altogether lost sight of!

Mr. Innes's essay is by far the ablest in this volume. In literary and philosophical character it is altogether superior to the others, yet the author is slightly too clever, as in this instance:—

Men speak of a Church Establishment. What do they mean? Do they mean the establishment of the Church—the Church of Christ—or the establishment of a Church? It makes the whole difference. There has always been a good deal to say for the establishment of the Church. There has never been anything to say for the establishment of a Church. The establishment of the Church in some sense is a thing congruous to national religion. The establishment of a Church, in the exclusive sense, is a thing presumably opposed to national religion, and it is not merely presumably opposed as a matter of theory; ordinarily, it is opposed in point of fact and of conscience. A State, it is well said, should have a conscience, at least in matters of religion. But at one time the conscience of the State was able to accept a particular Church—one ecclesiastical organisation—as being the Church of Christ in the land; and it deliberately unchurches or ignores those outside of it. It was able to do so; and although its conscience was narrow and dark, and so led it into cruelty and intolerance, still, because it could do it conscientiously, there remained an element of much good in the transaction. But when a State is no longer able to do so—when its conscience forbids it to consider the one body as now equivalent to the Church of Christ—in such circum-

stances, to originate or to maintain the establishment of a fragment of that Church, it is a deliberate wrong to the nation's conscience and a blot on its national religion.

This, it needs scarcely be said, is both saving and giving up a good deal on both sides.

We are glad to hear from Mr. Innes that the "Claim of Right" (that phrase so mysterious to Englishmen), has extension to all voluntary bodies—although they may not care much about it. We read the following with peculiar interest:—

When you ask the State to do justice, it does not follow that it is to do justice in the old form by simply restoring the endowments to you. I have already said enough on one branch of this, as to the equality of the rights of the other independent branches of the Church. I add now, that the State, on your principles, which are the common principles of Protestantism, if it deprives the Established Church of its present exclusive and odiously unjust possession of the endowments, is bound, in distributing and using them, to keep in view the whole Church of Christ in the land, and, in particular, to consider its constituency equally with yours. You do not unchurch other Churches whose relations with the State you consider unfortunate. And, while I cannot recall what I have, in a separate form, upheld, that the "Scotch Law of Establishment" is, since 1843, a law of subjection in Church matters to Parliament, I repeat now, what I have taken every opportunity of maintaining, that, whatever its leaders may do, the members of that Church for themselves reject and refuse that existing law, and would join you to-morrow if it were put seriously into practice. There is absolutely nothing, except separation from the State, that is needed to put the Established Church of Scotland on the same footing of freedom and independence which you possess; and there is nothing in your principles, or in any others, to suggest that the State, in dealing with the liberated endowments, should not, as a matter of course, deal with that Church, as, on a narrower proposal, one of the branches of the Presbyterian Church, or as, on a larger, one of the branches of the Church of Christ in Scotland. But there is another point in your Protestantism which has, perhaps, still more important bearings on the matter of endowment. When these funds come back for the disposal of the State, as the party having proper right to deal with them, neither it nor you are bound to apply them—Church funds though they have been—to Church purposes. In a Presbyterian Church there is no such thing as sacrilege in the wise disposal of funds and property. If you think that a secular disposal of funds to which you have a right, or in which you have an interest, is better—better for the Church and better for the State—than devoting it to its prior religious purpose, then you are not merely entitled, you are bound in conscience, to secularise them; and any Presbyterian who thinks otherwise is not only a little of a heretic, but a good deal of a fool.

There is, let us add, much in these essays that may be read with advantage in the coming controversy—Mr. Innes' references, such as the above, to Church property, most especially.

#### OREGON.\*

Mr. Nash appears to have gone to Oregon to survey the natural capabilities of that vast and fruitful territory which already promises to rival the greatest of the North American States. He certainly did not go for the purpose for which an Englishman usually visits the United States, or he would not have rushed straight across the Continent and rushed back again without stopping by the way. It is true that he waited two hours in Chicago and a few days in California, and that he got out of his carriage just to see the Falls of Niagara, but it is evident that he had no time to spare for sight-seeing, and that business was his only object. His work derives some advantages from this. We are spared the familiar descriptions of New York and other cities, and the common characteristics of American manners. Instead of this we have very carefully collected information concerning a part of the American continent of which most Englishmen only know that some thirty and more years ago there was an "Oregon difficulty" which, at one time, threatened to bring on a war with the United States, and that Oregon, as the grocer's shops testify, is a great exporter of tinned salmon.

We, with Mr. Nash, will skip across the continent, merely remarking that the author's exceedingly rapid notice of the journey of three thousand miles is not likely to tempt most travellers to do it, even though they may journey all through in Pullman cars. At the end of eighteen days from Liverpool, and a journey altogether of six thousand miles, he found himself in San Francisco city. But even San Francisco is now known to English readers almost as well as many distant watering-places in their own country, including the "heathen Chinese" and the social difficulty which his presence has provoked. Mr. Nash visited their quarter, and gives an animated description of some of its most noticeable characteristics, including the opium smokers and their resorts. Then come, of course, the Yosemite Valley and the big trees? Ah! see what it is to come across a traveller who can say:—

Of course there should be an account given of the big trees and of the Yosemite valley. So many pages have, however, been written about them that we have

\* *Church and State Chiefly in Relation to Scotland.* By ROBERT RAINY, D.D., the Right Hon. Lord MONCREIFF, and A. TAYLOR INNES, Esq. (Nelson and Sons.)

\* *Oregon: There and Back in 1877.* By WALLIS NASH. (Macmillan.)



pity on the reader and pass on—the more readily because there was so little water in the rivers, owing to the drought, that the waterfalls were not worth seeing; so a visit to these wonders of the world is postponed for us till the next time we are passing this way.

Every Californian, however, very early in his talk with you, guesses that you have been up to the Yosemite. You reply, "Well, no, I have not." He always says, "Ah! you should go; must not leave California without seeing them."

We were very kindly made free of the Pacific Club during our stay in San Francisco. The first afternoon, after being introduced to more than a dozen members, we sat in the smoking-room chatting. Every one advised the Yosemite. So we turned on a grey-bearded, impressive colonel, who was giving us very strong exhortations to go at once. "Well, sir, when were you there last?" "Well, sir, I have been intending to go up this very fall." "Have you never been?" "Well, sir, I have always found myself too busy to go there except just for my holiday, and then I have had to go with the family to the sea, or up into the mountains to shoot." And then we questioned each in turn, to find that only one out of six of these natives had ever been there himself.

No Yosemite description, therefore, but the author's is the best we have seen out of Sir Charles Price's book, of Californian driving, the reckless ferocity of which surpasses anything that can be imagined, and everything one may care to experience. Californian wines also came under his observation. He says that "the San Franciscans know exceedingly well what good wine is, and they import some of the best; our observation was that they were much more anxious that the British stranger should taste their native wine than to drink it themselves." And then how could he but gratefully refer, as he more than once does, to Californian hospitality? As here:—

And what hospitable people they are! You go to a friend's house to dine, and sit next a chatty, pleasant fellow—he says, "What are you going to do in the morning? Come down with me to the Cliff House to breakfast, and then I want you to meet some of our scientists, so come and dine at six, and I will get one or two of our professors to come in; and next week one or two of us are going up to our little place in the mountains to shoot, and you must come and kill a deer and a bear, and there are lots of duck and quail." This kind of thing is repeated, until the English stranger thinks with remorse of the American friends who have come over to England with introductions to him, and whom he has dismissed with a dinner at the club, and a sense that he has then performed towards them the whole duty of man. The fact is that the Americans are a more friendly people than we, visit each other more freely and with less ceremony by far, habitually having one night in the week open for their acquaintances to come and share in the talk, music, dancing, or cards, which are going on.

Our author has an observant eye for variations of scenery, which are as great in California and Oregon as in other parts of the American continent. His descriptions of the journey from San Francisco to the new territory are very realistic. Oregon itself, with its sixty millions of acres, comparatively few of them occupied, is divided into three distinct districts. The ground bears everything in abundance; the rivers swarm with fish. How could it be otherwise—not being a desert—when it has been occupied by civilised man for scarcely a quarter of a century? This is Mr. Nash's general testimony,—

Wheat grows luxuriantly everywhere; and being both heavy in yield and first-rate in quality, is the farmers' mainstay. With mere scratching of the ground and no care, it yields from twelve to twenty bushels to the acre; but with ploughing of from five to eight inches in depth, and a little attention to keeping down the weeds, but with no manure, from thirty-five to fifty bushels to the acre is obtained. The Oregon wheat is well known, and commands the highest price in the Liverpool market, which in 1876 received four millions of bushels from this source, and it was estimated that in 1877 seven millions of bushels would be exported.

A very good farmer, who owns a beautiful farm of 500 acres on the western foot-hills, about five miles from Corvallis, told us that his crop cost him just ten dollars per acre to prepare for, harvest, and deliver, and his return averaged nearly thirty bushels to the acre, which brought him seventy cents per bushel, or twenty-one dollars in the whole.

We heard and saw evidence of many similar instances of success, which in this land, never ravaged by drought or laid waste by floods, or swept by tempests, the farmers everywhere expect.

Not satisfied with the bountiful return of nature for the slight labour of once ploughing and then putting in the seed, the Oregon farmer trusts entirely to nature, in many cases for a second and even a third crop. If he has got thirty bushels an acre from the crop he worked for, he relies on about twenty bushels for the next, appropriately called "volunteer"; and if he still trusts to Providence, he expects about twelve to fifteen bushels in the following harvest. But nature takes her revenge by providing the careless husbandman with an abundant crop of weeds, which, covering the land, enforce double ploughing and absolute rest in the fourth year.

And when it is added that "no failure of the wheat crop has ever occurred since the settlement of the country—that is during a continuous period of thirty-three years"—do we not conclude that we have reached the farmer's El Dorado?

Mr. Nash gives us specific instances of great prosperity, but we think that these are apt to mislead both the imagination and the judgment.

There are instances the other way; but these, naturally, do not strike the imagination with such effect. Mr. Nash, however, to do him only bare justice, advises great caution to any one who should think of emigrating, and gives some very wholesome directions on this subject. But, while we read these, we get an impression that Mr. Nash's opinion is that Oregon is the finest country in the world to which a poor farmer could emigrate. There is nothing on the surface of this work to show that this advice is not entirely disinterested. Many of the materials necessary to form a judgment—such as cost of land, terms of purchase, modes of culture, all are given in these pages. All is favourable to the healthy and industrious man, and Coleridge's remark in the *Friend* upon such emigration scarcely applies nowadays. The enterprising Yankee establishes schools, churches, institutes, and newspapers, wherever he goes. As to churches:—

Every little town has its four or five churches. Two divisions of Methodists, the Presbyterians, Episcopalians, and one or two kinds of Baptists, divide between them by far the largest part of the religious members of the community, whilst there are a few Roman Catholics. Each congregation pays its own pastor or teacher, has its own building, and deputes to its own minister the sacred offices of baptizing, marrying, and burying. The graveyards we did not notice as surrounding the churches; they appeared to be quiet spots, chosen at some little distance from the towns or villages.

Mr. Nash gives us an interesting description of the "cannery" business, which is very extensive. After reading it, however, we have ceased to wonder at the decidedly "tinny" flavour of Oregon salmon.

The reader will find a good deal of amusement in Mr. Nash's book, as well as large information concerning a hitherto almost unexplored district of the earth's surface. The illustrations, also, of which there are about a dozen, are good, and the map very clear. We are glad to have read this work.

#### BRIEF NOTICES.

*The Evolution of Morality. Being a History of the Development of Moral Culture.* By C. STANLAND WAKE. (London: Trübner and Co.) Whatever objection may be felt to the affirmation that man's moral nature is derived from a lower condition and not from a higher and divine source, no one, we presume, will object to a work like this. Life is too short, and time is too occupied, to allow of our attending to controversies as to whether conscience was derived from fear or from sympathy. But we all know very well that conscience, morality, and man's moral nature generally vary very much; and this variety must be due to some essential differences or to the action of varying external influences. The historical treatment of such a subject appears to us to be the right one. For the present all that we can expect any student of human nature to do is to collect facts; the inferences can be drawn by and by. This work might be done by a division of labour, or collectively, as it is being done, under the superintendence of Mr. Herbert Spencer. It is this which Mr. Wake has attempted in these two volumes. In the introduction is set forth morality as now understood by the intuitive school, by the inductive, and by Kant, the transcendentalist. Four chapters are then devoted to the sense of right, its existence and degree being sought for through all the known existing lowest races. It is found to rest on the idea of property, and that again upon the instinct of self-preservation. Two chapters are devoted to the genesis of the moral idea; two to Altruism, and its special developments. The Hebrew and classic positive morality are described; Hinduism, Buddhism, and Mithraism, and finally we reach Christianity and Positivism. We cannot find space to do more than give a brief summary of the contents of these volumes, but this is probably sufficient to send students of moral philosophy to them. But we commend them to the consideration of those who feel the importance of the real adjustment of religion and morality. Mr. Wake insists upon the importance of a rational basis of morals, and we agree with him; but there is no necessity to exclude religion as an element of that basis. This he also allows, but in such a manner as would hardly commend itself to orthodox Christians. However, we mention this not by any means to find fault with him, but rather for the purpose of calling the attention of those whose studies lie in this direction to a work which is full of most valuable facts, and of many important suggestions.

A specimen of the gigantic Manatee, or West Indian mermaid has been secured for the Royal Aquarium at Westminster. It is of huge size, and weighs upwards of half a ton, and only one other specimen has ever been brought to Europe.

#### MR. GLADSTONE ON SCOTCH DISESTABLISHMENT.

The following is a full report of Mr. Gladstone's speech on this subject in the House of Commons on the 19th inst. It was delivered in the debate on Mr. H. W. Holmes' motion:—

That a select committee be appointed to inquire into the operation of the Patronage Act of 1874, and its effect on the reciprocal relations of the various religious denominations in Scotland, and to ascertain how far the people of Scotland are in favour of maintaining the connection between Church and State in that country.

In our last number we gave the drift of the most important speeches, but the entire remarks of the right hon. gentleman on this important question deserve to be put on record:—

Mr. GLADSTONE fully admitted with the mover of the original resolution that the operation of the Act of 1874 was a fair subject for inquiry, assuming that it had been long enough in operation to make inquiry expedient; but, when it was proposed to inquire how far the people of Scotland were in favour of maintaining connection between Church and State, he did not know of any adequate answer to the objection just taken that a select committee was not a suitable body to make such an inquiry. If it was to be instituted at all, it ought to be conducted by another tribunal, and the proposal to break the connection ought to be made on higher and more solid responsibility than that of a select committee. The proposal of a commission did not seem to mend the matter. He thought that in a case like the present, in which a great difference of opinion actually existed in Scotland, it would be extremely difficult to secure general confidence in any commission which the Crown might appoint. It would be far better that the inquiry should have a popular source and originate in that House than that it should spring from the prerogative of the Crown. But as regarded the main question of Church and State he did not see that it was a proper subject for inquiry at all. The people of Scotland were the persons to be mainly considered in discussions on that matter. He heard the hon. member for Bute make an appeal to English feeling on the ground that a conflagration in Scotland might produce a very disagreeable increase of temperature in England. Those, he might say, were the old arts—perfectly legitimate—by which it was formerly attempted to maintain the Established Church in Ireland. The cases of Church establishments, however, he maintained, must be dealt with each on its own merits. In the case of Scotland, the feeling of the people of that country must have a very large and probably a dominant influence on the decision of the question, and the House would be placed in a totally false position if it were to say, supposing the deliberate national sentiment of Scotland to be opposed to the maintenance of an Establishment, that, notwithstanding that fact, it would invoke the force of English opinion on the other side and the sentiment in favour of keeping up an Establishment in England to rule the case of Scotland. (Hear, hear.) As regarded inquiry, he must confess his belief was, that with a view to obtain a knowledge of the feeling of the Scotch people on the subject, the organs with which the Constitution provided them were sufficient to convey to the House intelligence on that point. They had the power of meeting, the power of petition, and the power of the franchise. And when he looked at the course of the elections in Scotland, he doubted whether hon. gentlemen opposite might not act more wisely for their character as prophets if they were to speak with a little more reservation than they had done that evening. The two great Presbyterian Nonconformist churches were against inquiry, and the Established Church of Scotland had not expressed any desire that there should be such an inquiry, while the Government, who might be presumed to be rather in sympathy with that Church, were opposed to inquiry. Therefore those who in that discussion had proposed inquiry in different forms must have arrived at the conclusion that there was no such desire existing, in any large portion of the House or of the public out of doors, as would warrant them in pressing their proposals. But the debate had taken a wider scope. The learned Lord Advocate had stated that the Patronage Act within the precincts of the Established Church of Scotland had, in his judgment, diminished the range and intensity of those divisions in parishes which were connected with the choice and the reception of ministers. Now, the union of the Church within itself was a matter which they all greatly rejoiced to see; but it did not go very far to determine the question whether that Church should be established as the national religion of the country, and should enjoy the ecclesiastical property in which the mass of the people were supposed to have a common interest. The Irish Established Church was a church remarkably united within itself. One colour of theological opinion spread almost entirely over the whole institution, and the cries of party were almost unknown within its pale. But the allegation of that union within its borders would not have availed—indeed, he did not think the experiment of urging such an argument was ever tried by a solitary member of the House during their discussions on the disestablishment of the Irish Church. His right hon. friend had spoken out with great decision and great force on the question, but he observed that the opinions of hon. gentlemen on the other side who differed from him, so far from being frankly stated, had only been indicated as matters that might hereafter be developed, and it was difficult to collect what were the precise grounds on



which they were prepared to assert the necessity for maintaining a Church Establishment in Scotland. No doubt that Establishment was highly respectable, but so was the disestablished Church of Ireland—that was to say, it had all the titles to respect that it could possibly derive from the character and zeal of its ministers. But that went a very little way towards showing that it ought on that account to be maintained as an Establishment. Evidently, the promoters of the Act of 1874 had opened the question effectually. (Hear, hear.) Before that they knew that the Established Church of Scotland was the Church of a minority, and they knew also that the majority of people acquiesced in its maintenance, and even now it was not a burning question, nor were any vehement arguments employed, neither had they been again told on the other side of the House that the consequences of destroying an Established Church would be more grave than those of a foreign conquest. Whatever happened in Scotland, the people of that country would, no doubt, make at least not less adequate provision for their own religious wants than that which now existed. But there was an acquiescence by a very large majority before 1874 in the existence of the Established Church, and if the Church of Scotland had been wise it would, in his opinion, have been content with that state of things. Instead of being content, however, it passed the Patronage Act, and the consequence had been that the other Presbyterian Churches, which conjointly outnumbered the Church of Scotland and constituted if not a majority at least a moiety of the people of Scotland, accepted that Act as a distinct challenge on the subject of Establishment, and answered that challenge by saying that the Established Church in Scotland ought not to continue in possession of the national property. Now, in the abstract it appeared to him very difficult to show proof that a Church should be national which did not command the adhesion of the majority of the people. He could hardly as a general rule understand how a Church could be a national Church which was the Church of the minority. The Established Church of Scotland had every title it could possibly derive from its respectability and the energy, cultivation, zeal, and piety of its clergy; and it also derived much advantage from many of the recollections of former times, but nothing had been said to show upon what principle it was that an Establishment was to be maintained which was the Establishment only of a minority of the people. He could conceive a case in which the minority consisted entirely of the poorest classes, and the Established Church would have them for its special and almost exclusive care. Such a case would have an important bearing upon the question of Establishment, but in Scotland the contrary was the case, and the average temporal standard of members of the Established Church was higher than that of the members of the other churches in the country. In the case of Ireland it was contended that an Established Protestant Church ought to be maintained in order that it might uphold its testimony continually against the errors of the Church of Rome, but a similar argument could not apply to Scotland, because no one could say that it was necessary there to maintain an Established Church to uphold its testimony against the errors of the Free Church or of the United Presbyterian Church. He should reserve any arguments he might have to offer on the general question until it was raised, but he would repeat what he had already said, that it was in his opinion unwise for the Church of Scotland to have forced this question into the front and to maintain its right to retain the enjoyment of national property which had been set apart for ecclesiastical purposes in Scotland. (Hear, hear.) That was a problem on which he gave no opinion whatever. (Ironical cries of "Hear, hear.") His intention was to hold himself perfectly unpledged upon that subject. He had given certain opinions, and first of all he would like to be assured of the concurrence of right hon. gentlemen opposite to them. He would like to be assured that they agreed with him that this was a matter which ought to be determined by the opinion of Scotland, not of England. Then they would have made some progress towards placing the question on a solid basis. If they did not agree with him on that point the sooner it was made known for the information both of Scotland and England the better. There might be some self-gratulation with respect to this question on the part of himself and his friends, who saw the danger of the change in 1874, and warned the House of it. (Hear, hear.) The position of the Church of Scotland was totally different now from what it was ten or even five years ago. We were placed in a new state of things. A controversy had been raised by those whose interest or perhaps duty it would seem to be to avoid that controversy. They set down clearly and intelligibly what they thought to be the merits of the case, and no doubt it would receive an impartial hearing. But it would not be got rid of by mere superficial or collateral criticism such as that of the hon. member for Bute upon the speech of his noble friend (Lord Hartington), because the propositions of his noble friend's speech were excellent propositions, and he was glad they had received additional currency from having been repeated from the mouth of the hon. gentleman. The Church of Scotland would stand or fall according to the opinion of the people of Scotland; but whether it stood or fell the House was pretty much united in the opinion that there would be no advantage at present in instituting a Parliamentary or other inquiry. (Hear.)

#### THE SCOTCH PAPERS ON DISESTABLISHMENT.

(From the *Edinburgh Daily Review*.)

The main result of the debate is to place the Established Church on its defence. What can be said in favour of a Church which represents only one-third of the people, and much less than one-third of the practical Christian work that is done in Scotland? Mr. Gladstone reminded the House that the Irish Church was defended because it was thought necessary to maintain the Protestant standard in Ireland. The justification did not avail in Ireland, as it was pretty conclusively shown that the Episcopal Church established there did not much affect the body of Roman Catholicism in the country. But the same justification, hopeless as it was in the case of Ireland, cannot be pleaded at all here. If it is necessary to maintain the Protestant faith in Scotland, that work is done by the Free Church, the United Presbyterians, the Independents, Baptists, Wesleyans, Episcopalians, and the rest, quite as firmly and effectively as by the Established Church. Looking at the question from a broader and higher point of view, it might be said that an Established and Endowed Church is necessary to maintain religion in the land. This is an extravagant position which it would be difficult for the British Parliament to take up, since, in all the vast dominions which it governs, it has abandoned the idea, and retains only two Established Churches, the relics of a past tradition—one in England, which is Prelatic, and another in Scotland, which is a protest against Prelacy. The Established Church of Scotland has been placed upon its defence, and has to show cause why it should retain the position of privilege in which traditions and the accidents of fortune have left it. And the tribunal to which the answer must be given is represented by the ballot-box. The speeches of Mr. Gladstone and the Marquis of Hartington on the one hand, and of Mr. Cross and the Lord Advocate on the other, all amount to this—It is a question for the constituencies, and if the constituencies cry loud enough, the voice of their petition must be heard. But the responsibility lies with them. The debate can leave no doubt in any reasonably informed mind that disestablishment must be the test question at the approaching election in every burgh and county in Scotland.

(From the *Scotsman*.)

The most important part of the discussion is that which declares, on the highest authority, what ought to be the attitude of the Liberal party on the question. In this respect the Home Secretary proved more serviceable than perhaps he intended. Mr. Cross was not in a gracious humour. He was apparently in the vein in which it pleases him to discover that "lying spirits are abroad," although, considering the kind of statements that have been made recently by colleagues of his own in both Houses of Parliament in reference to the Anglo-Russian agreement, to go no further back, a little modesty in criticising other people on this head of behaviour would not sit ungracefully upon him. The people whom he fell foul of on the present occasion were Lord Hartington and Mr. Gladstone, whom he accused of conduct that was "unjustifiable, wrong, and inconsistent with their high position in the House and the country." This is strong language, and it is worth while asking what warrant there is for using it. Lord Hartington and Mr. Gladstone, by their own conjoint acknowledgment, stand on exactly the same platform. They correctly held that the action of the Conservative and Church party in connection with the Patronage Abolition Act of 1874 has raised the question of disestablishment in such a form that those who are responsible for the leadership of the Liberal party are bound to notice it. In thus noticing it, what they have to say is that the question ought to be treated as a Scotch one; that, to use Mr. Gladstone's words, "the Churches of Scotland would stand or fall according to the opinion of the people of Scotland"; or, as Lord Hartington puts it, "if the majority of the people of Scotland decided in favour of Disestablishment, he for one should support them in the course they proposed." As to the question whether the Church ought now to be disestablished, they are not prepared in the meantime to give a decided answer. Mr. Gladstone "holds himself perfectly unpledged upon that subject." Lord Hartington, "adhering to every word he said when he went to Scotland," declares that "he feels that in Scotland there exists a state of things which cannot last, but he does not wish to come forward, and say that disestablishment is the only remedy for this state of things." This reservation of opinion is obviously in perfect conformity with the general principle they have laid down, that the question must be settled in accordance with the preponderating opinion of Scotland. They have no decisive evidence of that opinion before them. Government as friends of the Church object to ascertaining that opinion, and so do the opponents of the Church. What can they do, on the principle they have themselves laid down, but wait until they see into what form the bulk of Scotch opinion will ripen on the question?

Mr. Cross maintains, not only that this is unsound political doctrine, but that the announcing of it is bad political behaviour, is "unjustifiable, wrong, and inconsistent with their high position." He accuses Lord Hartington and Mr. Gladstone of acting an unleader-like part in "inducing their followers to make a cry in order that their leaders might take it up." "They had

no right to make such speeches, and yet to say that they had not formed an opinion on the subject." "They were virtually saying, 'If you will cry out loud enough I will come and help you,' and the intended effect of it was to raise a cry at every election for the purpose of raising the question of Disestablishment, to sow discord where there ought to be peace, and to introduce political contests where everything ought to be done to produce union." Now, conceding to Mr. Cross what the church courts would call the relevancy of this libel—a concession, however, to which he has no argumentative claim—he breaks down completely in his proof of the facts. He bases his charge upon statements which are not true. In the first place, it is not true that Lord Hartington and Mr. Gladstone "have not formed an opinion on the subject" of Scotch Disestablishment, or have not expressed one. In Mr. Cross's own hearing they distinctly announced the opinion that the Scotch Church must stand or fall according as the Scotch people are for or against it. That may be a right or a wrong opinion, but it is a clear and unmistakable utterance of a policy and of what its holders regard as the right and the wrong of the question and issue. What Lord Hartington and Mr. Gladstone have not formed an opinion upon is the question of fact as to whether the majority of the Scotch people are for or against the Establishment. But for this they are not to blame, as they have not the complete data, and Mr. Cross, amongst others, declines to let them have access to them. Then, further, it is not true that Lord Hartington and Mr. Gladstone have come forward ultraneously and without a call to stimulate "their followers to raise a cry" and to "sow discord where there was peace." They found the cry already raised, and the people who are responsible for raising it are Mr. Cross and his friends. It would be tedious to go back upon an old story, but by the mistaken and indefensible patronage legislation of 1874 the Conservative and church party created a commotion which has compelled statesmen in the position of Lord Hartington and Mr. Gladstone to come forward and give the best opinion they can in the circumstances. If Mr. Cross and his friends are dissatisfied with the effects of the opinion they have thus evoked they have themselves to thank. They should have listened to what some of us told them four years ago. Instead of indulging in such baseless charges against the Liberal leaders, Mr. Cross would have employed himself to much better purpose in discussing the important question raised by those statesmen, whether Scotch opinion alone is to be allowed to settle the Scotch Church question. Although Mr. Cross's attention was pointedly called to this preliminary question by Mr. Gladstone, he failed to deal with it. It is a question, however, too important to be permanently evaded, involving as it does political considerations of grave interest, and in several respects shifting the controversy from the mere ecclesiastical arena. In the meantime, the discussion was not without its lessons to those who are interested in strengthening the disestablishment feeling. They have a perfect right, of course, to make that feeling preponderant, or even universal, if they can. There is nothing in Liberalism as such, or in the programme of the Liberal party, to discountenance them; on the contrary, much to encourage them, if they work out the idea of religious liberty and equality to its legitimate issues.

(From the *North British Daily Mail*.)

The question of disestablishment is not one in reference to which any Scotch member can afford now to be indifferent or dubious. It has come to the front as a political question, and the keen and widespread feeling among electors on this subject, and the importance of the issues it raises, fully entitle it to a foremost place. There have been times when there was more heat in our ecclesiastical atmosphere. Happily sectarian strife is on the wane. But we have never had the same strength of feeling as now in regard to disestablishment. For years it has been growing, of recent years its progress has been rapid, and now the question is ripe for settlement. It will not do therefore for candidates for Parliamentary honours to face electors without having their minds fully made up in regard to it. No middle way in this matter is now possible. If there is one point more than another on which they will be required to speak out, it is this very subject of disestablishment. They will not be allowed to ride off with a general assurance that when the country is ripe for this change they will not oppose it. The conviction pervading the country is that it is ripe now, that the settlement of this question should be faced now, and that every Parliamentary candidate should be prepared to declare that he is ready to face it. Those who seek the suffrages of the electors must look at this, and be able to give a decided answer to every inquiry. Certain Scotch Liberal M.P.'s, who have hitherto taken refuge in generalities when heckled on the question, have special need of bracing exercise in view of an electoral contest. Whether we are to have the Established Church continued as a State institution is not a question to be settled by this Parliament; it must be decided at the poll. The electors have the issue in their own hands. In various ways the end has been forecast. Were Scotland polled to-morrow, it would, by an overwhelming majority, declare for disestablishment. There is neither dubiety nor indifference in the Parliamentary constituencies in regard to this question, however much some of their representatives stammer and lisp about it. If some honourable members do not know their own minds



the people are not in the same predicament. If their constituencies were as dubious as themselves, they would have no difficulty in securing their return in the event of an election; but the disestablishment agitation has instituted an electoral blockade which slowpaced Liberals will find it next to impossible to run. This is an aspect of affairs which Mr. Holms and those who in this matter are in the same boat with him may profitably reflect upon, for it suggests that unless they move forward to disestablishment they are very likely on the polling day to find themselves outrun.

(From the Dundee Advertiser.)

We all have been accustomed for years to hear from Established Churchmen that the Established Church is at least as numerically strong as the churches of Dissent. If yes, why do not the friends of the Church accept an excellent opportunity to prove their assertions? Is it likely they will ever again have so good an opportunity? The party which supports them is in power, and would at least see that inquiry would be conducted in a manner not unfair to them. This fact is very obvious to Dissent; and Dissent has the right to conclude that the refusal of the Church to accept the challenge of Mr. Holms and Mr. Parker is not only a sign of weakness, but a sign also that the faith of Dr. Phin in Establishment numbers is a thing of word rather than of fact. The friends of Dr. Phin out of Parliament may answer that they do not fear inquiry, and that Mr. Cross and the Lord-Advocate are not the Church. But the Lord-Advocate and the Home Secretary are too closely identified with the State Church to be got rid of in this way. They are Churchmen as well as statesmen, and it is natural to assume that they would have accepted the challenge of inquiry if they had believed that inquiry could have done anything whatever for the cause they have at heart.

The result of their refusal to do anything at all is that the question of disestablishment is thrown down to the constituencies. It was said during the candidature of Mr. Parker in Perth that if the Government would not grant a committee of inquiry the alternative would be an appeal to the votes of the electors. The Government have refused inquiry, and we may be sure that the alternative will very quickly follow. The fact was clearly present to the minds of most speakers in the debate. Evidently Mr. Gladstone, Lord Hartington, and Mr. Baxter are fully prepared for it. Mr. Baxter, the excellent tone of whose speech cannot be too warmly commended, said he did not think that disestablishment ought to be made a test question at elections. He is not alone in his opinion. But how else, it may be asked, is the question to be got rid of? If there were any other way than the hustings by which the dispute between Church and Dissent could be removed from the domain of politics, not a few Liberals and Conservatives would be only too thankful. But to most people it is, we fear, evident that there is no other way. It is seen also that the question must be a test question. Both Churchmen and Dissenters will make it so. Churchmen, even when they ripen into Moderators, are after all only human, and it would be too much to expect human beings to relinquish privileges without a struggle. That the Established Church does enjoy privileges which make her an object of dislike to very many members of the sister Churches is a fact which need not be disputed. These privileges are the evil which Mr. Baxter says is not very crying. To many the evil does not, and will not, appear a crying one; but then there are others to whom it is a very crying evil indeed—a fact which is abundantly shown by the attitude of the Free and United Presbyterian Churches, and the bitterness which is unhappily growing between the Church and Dissent. No one, we think, will venture to deny that since the passing of the Patronage Act the relations between the Church and Dissent have changed for the worse. It is unnecessary to ask to whom the fact is due; enough to state that so the fact is. If there had been no Patronage Act there might have been no agitation for disestablishment—at least, not yet. Here, however, the agitation is, and the Scotch constituencies must make the best of it. The question they have to decide is put in a nutshell by Mr. Gladstone. It is, whether a Church can be national and should be established which is an Establishment only of a minority of the people. If the constituencies vote yes, there will for the present be an end of the matter, and the Church will receive new strength. If they vote no, it is quite certain that the Established Church of Scotland can expect no mercy at the hands of the Liberal leaders. If in the meantime the Established Church should say that she is not the minority of the people, and that the question put by Mr. Gladstone does not apply to her, the proper answer will of course be that this assertion also will be tested in the polling booths.

(From the Glasgow Herald.)

Mr. Gladstone endorses the declaration made by Lord Hartington at Edinburgh last fall. The question of Establishment or Disestablishment ought to be left to the people of Scotland. If they declare in favour of the overthrow of the National Church he for one will assist them to obtain their object. On the other hand, should they be in favour of some other method of adjusting their ecclesiastical differences he has no objection to help them in that way also. This is a great deal from

the ex-Premier, and we have no doubt that the Liberationists north and south of the Tweed are rubbing their hands in happy approbation of such a leader having pronounced so strongly in their favour. . . . It is vain to think that even Mr. Gladstone's eloquence will convince English members that the fate of the Scottish Church is a matter of indifference to them. Nor will they be readily induced to stand aside and see the Scottish Establishment destroyed even though a majority of Scottish representatives are in favour of its destruction. They would have a constitutional right to say, "This is a thing that concerns us as well as you, for if your Church goes ours will be in danger." Lord Cranbrook expressed the feeling at Edinburgh in the familiar quotation from Virgil. Besides, the battle for disestablishment is not being undertaken by an army exclusively Scottish. Hosts of English Non-conformists have swelled its ranks. We have had English advocates of disestablishment thundering upon Scottish platforms, and we have lately seen a compact signed between political Dissenters on both sides of the Tweed. And yet Mr. Gladstone would persuade us that this is purely a Scottish question to be decided by the Scottish people! English Churchmen would not see it in that light. They will not be persuaded to remain quiet till their turn comes. They know that they are not actively assailed because they are the strongest; but they know also that when the Scottish outwork is overthrown their stronghold will be less secure. Can we wonder if they defend the Scottish Establishment as if it were part and parcel of their own? It is of course a boon only to be eaten last; but they may be excused for attempting to postpone the final feast as long as possible.

#### THE ENGLISH CHURCH UNION.

The nineteenth anniversary of the English Church Union was held last week. On Monday evening there was a special service in seven London churches, the preachers being Canon Carter, the Rev. R. W. Randall, Canon Hole, the Rev. F. W. Greenstreet, the Rev. R. J. Wilson, the Rev. R. H. Parr, and the Rev. W. J. Boys. On Tuesday there was an early celebration in seventy-five churches; and at half-past ten a high celebration at St. Augustine's, Kilburn, where the preacher was the Bishop of Bombay, who, taking for his text Psalm lxxiii. 16—18, contended that the Church's battles must not be fought with carnal weapons, and cautioned his hearers against the absence of humility and consideration for the feelings of others. If certain incipient evils of a contrary character were not sternly kept down the ruin of their work and themselves would be accomplished. The annual meeting was held at the Freemasons' Tavern. The President, the Hon. C. L. Wood, read an address from which we take the following:—

Men are beginning to see that if, as they profess in the Creed, there is any such thing as the visible Church of Christ, as one Catholic and Apostolic Church throughout the world, any particular or national Church which either refuses in principle to be bound by any more general legislation than its own, or in practice after having admitted that legislation flies off, and contends it is *ipso facto* breaking with the Universal Church, is dissolving its connection and renouncing its adherence to the constitution given to her on the Day of Pentecost. Men are beginning to see that the inherent right of the Church, which she cannot abdicate, of making her own laws, involves of necessity the right of interpreting them. They are beginning to understand that the union of Church and State neither imposes upon the Church the duty of ceasing to preach the Gospel and to administer the means of grace in any given locality merely because the State desires it, or invests the Church with the right of disregarding all superior ecclesiastical legislation whatever at the bidding of the civil power. Men are beginning to perceive that the clergy in Elizabeth's reign, when they consented to say Mass in English according to the existing use contained in the Book of Common Prayer, and to recite the Breviary Offices as we now have them compressed into our present Matins and Evensong, were not consenting to any change that involved of necessity any violent rupture with accustomed belief and practice, or relieved them and their flocks, except in regard to matters expressly altered, from the obligations previously attaching to their respective positions. They are beginning to see that if it comes to a question of strict right it is not such as we who are in most need of toleration, but those whose real sentiments in regard to the Reformation settlement may be seen by their constant cry for a revision of the Reformation formularies. No doubt there are many whose education has not yet reached this state of proficiency, but even the least instructed, who are not blinded by prejudices, are beginning to realise that what they call Ritualism is too strong to be put down without endangering the safety of many other institutions which they would be sorry to destroy. Samson, they perceive, has recovered his strength, and if he is to be brought out as a sport for the Philistines, it is likely that he will involve the whole house in his ruin. In view of these possible contingencies, the growing strength and importance of the Union, the feeling that has found expression in the Working Men's Association, are significant facts. Among such it is deserving of notice that the voice of this great society, on whose behalf seventy-five churches in London alone celebrated the Holy Communion this morning, has been raised, with hardly a dissentient voice, in support of Mr. Mackonochie, Mr. Edwards, and Mr. Ward. In view of such facts as these I would ask those whom it concerns whether they are really consulting the interests of the Church of England, so far as the maintenance of her union with the State is concerned, either in the present or the future, by the crusade they appear to be instituting against clergy so strong in the support of the laity and in the affection of their people as those whom they have singled out for attack. It is too late to hope

that they may yet see the wisdom of abandoning the course they have at present adopted. At least, is it too much to expect that among the rulers of the Church there may yet be a sufficient instinct of statesmanship left to enable a *modus vivendi* to be arranged before all opportunity of a peaceful settlement of our differences has passed away? We cannot recognise the authority of the Privy Council; we cannot sacrifice the plain meaning of the Ornaments Rubric; but within these limits, surely, it might still be possible for a wise ruler who realised the situation, and who had the courage to act up to his convictions, to find a solution in precedents that have been already set, that would practically give peace to the Church. I will say no more on this subject, except that if a way should be opened towards such a settlement of our difficulties, this Union, which has given the best proof of the sincerity with which it has sought to live in harmony with its neighbours, and to minimise the troubles of the Church, by studiously discountenancing, under circumstances of the greatest provocation, all counter-prosecutions, would not be found unreasonable. After all, whatever the issue, a real desire for peace, and the consciousness that we have done our best to secure it, is the best preparation for war, if war is to be forced upon us, and the less reason we shall have to distrust the eventual issues of the struggle.

The report presented to the meeting stated that the members now on the books comprise 2,570 clergy and 14,853 laity. Eleven new branches and two new district unions have been formed during the year, the total number of branches being now 232, and of district unions thirty-four. The petition of communicants to the Queen against the judgment in the Ridsdale case had been signed by 41,000 communicants. A committee of the council has agreed to a report on the reform of Convocation. The remainder of the report is occupied with various legal cases in which the Union has been consulted by clergy proceeded against under the Clergy Discipline Act or the Public Worship Regulation Act. The total income of the society last year was 9,613*l*. At the conclusion of the report the council say, "There can be no peace as long as persecution continues; and it is therefore hoped that wiser counsels may prevail, and that this fruitless struggle will not be continued, inasmuch as it can only have the effect of intensifying the bitterness of party strife, and rending the Church of England to its foundations."

Officers for the ensuing year having been elected, resolutions of thanks to the preachers and others were moved and spoken to by Sir John Conroy, Mr. J. W. B. Riddell, the Rev. F. W. Greenstreet, the Dean of Maritzburg, the Revs. E. P. Williams, R. W. Randall, R. J. Wilson, and W. J. Boys; Viscount Kilcoursie, Colonel Wilsheire, Mr. G. Cowell, Mr. C. B. Skinner, and Mr. Octavius Leefe. The Rev. MALCOLM MACCOLL moved:—

That the peace and well-being of the Church imperatively demand frank recognition on the part of the State of the Church's inherent right to interpret her own formularies in all matters touching the faith and the conduct of Divine worship.

The Rev. J. EDWARDS, jun., of Prestbury, in supporting the resolution, remarked that few men had been "squeezed" more than he had, but his resolve was never to be "squeezed out." The Rev. C. F. LOWDER moved:—

That the approaching assemblage at Lambeth of so many prelates of the Anglican communion is viewed by this Union with the deepest interest, in the hope that their united counsels may tend to the peace and well-being of the Church, the reunion of those separated from her fold at home, and the restoration of visible communion between the various Apostolic Churches of Eastern and Western Christendom.

The Rev. A. H. MACKONOCHE, in seconding the motion, said they were seeking for bishops that power which had passed into abeyance in the last three hundred years. They claimed to be those who were seeking for their bishops that spiritual jurisdiction which they had lost, and which had fallen into abeyance. The meeting at Lambeth would not be a synod of the Church, but it would informally represent all the English-speaking parts of the world, and it might be hoped that it might serve the filling up of the great need and necessities of the Church.

At the evening meeting the following resolution was moved by Mr. JOHN SHELLEY, seconded by Colonel BAGNALL, and supported by the Rev. Dr. Batterson, of Philadelphia, Dr. Henry Marshall, the Rev. R. R. Bristow, Lord Forbes, and others:—

That the thanks of this Union be given to Mr. Mackonochie, Mr. Edwards, and Mr. Ward, and to their faithful people (1) for their refusal, under circumstances of the greatest difficulty, to surrender the accessories of Divine worship with which, since the foundation of the see of Canterbury, the Church of England, in common with the whole Western Church, out of respect for the dignity of the Holy Sacrament, has desired that the celebration of Holy Communion should be accompanied; and (2) for the protest which they have made by such refusal against the deprivation of the Ornaments Rubric of the Book of Common Prayer, and against the claims put forward of late years by the Privy Council to adjudicate as a supreme ecclesiastical authority on matters affecting the spiritual interests of the Church of England.

#### ECCLESIASTICAL MISCELLANY.

Cardinal Manning opened a new Roman Catholic church at St. Albans on Saturday, which has been erected at a cost of 13,000*l*.

A presentment has been laid against the Rev. Matthew Woodward, M.A., vicar of Folkestone, charging him with Ritualistic practices.

FATHER HYACINTHE delivered his concluding lecture in Paris on Sunday afternoon. He advocated a reform of Catholicism, based on the abolition of Papal supremacy, popular election of priests,



vernacular liturgies, and liberty of marriage for priests. His auditors have been chiefly Protestants.

**ANOTHER HIGH-CHURCH COLLEGE.**—A meeting in support of the proposal to found a college at Cambridge as a memorial of the late Bishop Selwyn was held in the Council-chamber at Oxford on Thursday, Archdeacon Palmer presiding. A letter was read from the Bishop of Oxford, approving of the object, and promising a donation. A resolution promising support was proposed by Canon King, and seconded by the Warden of Keble. The Bishop of Iowa also spoke, and the University Mission Society was empowered to form a local committee.

**DIFFICULTIES OF THE PAPACY.**—The Vatican has instructed the Neapolitan bishops to take immediate steps for obtaining the royal exequatur, and therewith the revenues and palaces of their dioceses. Hitherto these bishops were sustained in ignoring the exequatur by monthly subventions of 500 or 700 lire from the Vatican, but the great falling off of Peter's pence prescribes the most rigid economy, and hence the injunction to the bishops. It is said that, as compared with last year, the Peter's Pence in France are less in amount by four-fifths, and that means for awakening the zeal of the faithful are being seriously considered by the Vatican.

**THERE IS SCHISM IN BRAHMO SOMAJ.** The protest party who opposed the marriage of the daughter of Baboo Keshub Chunder Sen, and have since complained that they have been treated by their leader in a high-handed manner, have resolved to secede. They have held a meeting with this object, and passed a series of resolutions giving effect to their views. The new somaj is to be called the "Shadarani Brahmo Somaj." A secretary and assistant-secretary and a general committee have been appointed to draw up rules for the constitution and management of the new church. The parent somaj refuses to recognise the schism as such. It looks with pity and regret on its rebellious children, but as it fails to see that its offspring has any distinctive basis on which it can stand alone, it is still disposed to regard it as really part of itself.

**THE HERTFORD COLLEGE CASE.**—A private meeting of gentlemen interested in the abolition of ecclesiastical tests at the Universities was held at the Westminster Palace Hotel on Wednesday, June 19, to consider the practical effect of the judgment in the Hertford College case, as regards the operation of the Act of 1871. Among those present were Mr. Goschen, M.P., who presided, Mr. Bryce, Sir George Young, Lord E. Fitzmaurice, M.P., Mr. Chamberlain, M.P., Mr. Thorold Rogers, the Rev. Mark Pattison, Mr. Monro, Mr. C. S. Roundell, Sir C. Dilke, Mr. Richard, M.P., Mr. Lyulph Stanley, Mr. Carvell Williams, and Mr. Neville Goodman. After a very full discussion of the subject it was resolved that it was desirable to prepare a bill for the amendment of the Universities Tests Act, 1871, and a committee was appointed for the purpose.

**CONSECRATION OF THREE BISHOPS.**—Rarely has St. Paul's Cathedral witnessed so large a gathering of Churchmen, or one which could be considered of so representative a character, as that which assembled on Monday morning (St. John the Baptist's Day) to witness the consecration of Dr. MacLagan as the successor of Bishop Selwyn in the see of Lichfield, of Dr. Cramer Roberts as successor of Bishop Addington Venables in the see of Nassau, and of Dr. Stanton to the new diocese of North Queensland. The procession included nearly twenty prelates. The Archbishop of Canterbury, attended by the Epistoller and the Gospeller (the Bishops of Winchester and London), his legal officials, and four chaplains, proceeded to the altar, where he at once commenced the Communion Office, which was sung throughout to Schubert in G. On the Primate and the assistant bishops reaching the dome the sermon was preached by Canon Wilkinson, from Ezekiel xvi. 59—60.

**THE CONFRATERNITY OF THE BLESSED SACRAMENT.**—On Thursday morning there was a large congregation at St. Peter's, London Docks, at the principal service in connection with the Confraternity of the Blessed Sacrament. Six candles burned on the altar, and incense was freely used at different parts of the service. The Rev. C. F. Lowder, the vicar, was the celebrant, two of his curates acting as deacon and sub-deacon. White vestments were worn. The collect for the day was used between two others, one of them, so far as the reporters could catch the words, not being in the Prayer-book, and presumably, with the Epistle and Gospel, those in the Roman Missal or Sarum use for Corpus Christi. Before the Gospel, and during its reading, when Mr. Linklater faced north, various ceremonies took place. The book and the gospeller were incensed, two Gospel tapers were lighted, and a gradual and hymn were sung. During the Creed not six persons remained standing during the "Et incarnatus est," and of these four were women. The sermon was preached by the Rev. G. R. Prynne, vicar of St. Peter's, Plymouth, wearing a surplice and white stole. The entire congregation remained to the celebration, without communicating.

**RITUALISM AT LIVERPOOL.**—The practical protest by the working men of the parish of St. Peter's, Liverpool, which marked the commencement of a special mission, ostensibly for them, was repeated at the closing service, which was held on the evening of the 18th inst. At the inaugural service on May 23, when the preacher was the Rev. J. Knox-Little, a large number of persons rose in a body, just as the sermon was about to commence,

and shouting "No Popery," left the church. This was repeated on the evening of the 18th inst., when the closing service of the mission was held, the preacher being the Rev. George Body, rector of Kirkby Misperton, Yorkshire, with the exception that the shouting did not take place, and the four or five hundred working men who left the church formed the nucleus of a large outdoor anti-Ritualistic demonstration, which was held in front of St. George's Hall, at which the following resolutions were carried with enthusiasm:—"That we, the Protestant working men of Liverpool, entirely ignore any connection or sympathy with clergymen who have got into our National Church and endeavour to Romanise the same by deviating from the Book of Common Prayer, both its ritual and Articles, founded on God's unerring Word, to which the said clergymen had to subscribe and declare before God to defend." "That the principles we enjoy from an open Bible are of such magnitude contrasted with Romish rule, both social, local, religious, and commercial, that it is our intention, by every legitimate means, to guard and protect the constitution to which we owe those principles and privileges." "We, the Protestant working men of Liverpool do earnestly and sincerely protest against the conduct of the Rev. Rector Stewart, for allowing clergymen to preach in St. Peter's parish church with extreme Ritualistic principles; in fact, they are nothing less than Jesuits in disguise, and if persisted in, we as a body will have the same at once reported to the bishop of the diocese."

### Religious and Denominational News.

The Rev. T. C. Gordon, M.A., late of Reading, has accepted the unanimous invitation of Ebenezer Church, Chatham, and proposes to commence his ministry there on July 28.

**BERKHAMSTED.**—After a pastorate of five years in connection with the General Baptist Church, whose bicentenary was recently celebrated, the Rev. J. Harcourt, who left a London church, has returned to the metropolis. The removal of Mr. Harcourt from Berkhamsted is generally regretted. He was a member of the present School Board, and was for some time the chairman, a position which he resigned in favour of C. S. Hadden, Esq., J.P.

**MANSFIELD.**—The new Congregational church at Mansfield was opened for Divine worship on Tuesday, June 11, the Rev. Newman Hall, LL.B., preaching morning and evening. On the following Sunday the Rev. S. McAll, Principal of Hackney College, occupied the pulpit. This new place of worship has been erected at a cost of over 5,400*l.*, and towards this sum the congregation has obtained about 3,620*l.* There is accommodation for 600 worshippers, and a schoolroom, with class-rooms, vestries, &c., is erected at the rear of the church. The work has received general commendation, and is considered an ornament to the locality. The pastor of the church (the Rev. J. G. Tolley) preached the last sermon in the old meeting-house on Sunday evening, June 9. He is expected to begin his ministry in the new building on July 7.

**PATELEY BRIDGE.**—The Rev. J. P. Blake, B.A., late of Wednesbury, was recognised as pastor of the church in this town on Wednesday, June 12. Notwithstanding the weather was unfavourable, there was a good attendance at the tea and subsequent meeting in the chapel. The Rev. S. Oddie, the oldest friend of the church, was to have presided, but his increasing infirmities prevented his being present, and the Rev. H. Howard (Thirsk) was called upon to preside. The meeting was addressed by the newly-elected pastor; the Rev. T. G. Norton (Bradford), who spoke on "Church Principles"; the Rev. W. Thomas (Leeds), on "Church Life"; and the Rev. T. Anthony, B.A. (Birmingham), on "Personal Religion." Brief addresses were also given by the Revs. F. F. Thomas (Harrowgate), S. D. Hillman (Ilkley), and the Rev. H. Cross (Knaresborough). The friends are now proposing to carry out their long-cherished hope of altering their place of worship and providing a new school-room.

**PROPOSED DR. ANGUS LECTURESHIP.**—At a recent meeting of old students at Regent's Park College, it was resolved to present Dr. Angus with a portrait, and a small committee was appointed for this purpose. In a short time they received so many promises of help that they resolved on attempting some testimonial of higher value. It was characteristic of Dr. Angus, that, on an endeavour being made to ascertain in what form he would prefer to receive this, it was evident that his choice would be a foundation of a good lectureship in connection with Regent's Park College. At a meeting subsequently held to consider the business, the scheme was approved, but the time was considered unpropitious and it was resolved that it should be deferred. Meanwhile some individual efforts were made, and the promises secured of a number of the leading men of our denomination to serve on the committee and donations to the amount of nearly 1,000*l.* Rev. C. M. Birrell is chairman, Mr. M. Martin treasurer, and the hon. secretary is the Rev. J. Hunt Cooke, of Richmond.—*Freeman.*

**BATH.**—On Thursday last services of recognition of the Rev. F. Beckley as pastor of the Countess of Huntingdon's Chapel, Vineyards, took place. In the afternoon a service was held in the chapel. The Revs. R. M. Spoor, R. Rew, and J. Young took part in the service, and a sermon was preached by the Rev. H. Quick. Later on a tea, to which over 200 sat down, took place in the schoolroom, which

had been likewise prettily decorated with flowers and other articles. Addresses were delivered by the Revs. W. J. Packer and J. Baillie. In the evening a well-attended meeting took place in the chapel. The Rev. H. Tarrant presided, supported by the Revs. H. J. Bevis (Ramsgate), M. Blake (Holt), B. Gray (Blandford), C. O. Munns, R. Rew (Batheaston), T. Wallace, and other gentlemen, most of whom delivered addresses of congratulation on the settlement of Mr. Beckley at Bath. The new pastor, in responding, said that for upwards of twenty years he had been settled at Sherborne, where he had been very comfortable, but feeling that perhaps he might possess some qualifications and some fitness for the sphere he had entered upon that a younger man did not possess, and believing that the Master had called him, he obeyed the call and was come amongst them. Mr. Beckley expressed the thanks of the congregation to the ministers of various churches for their kindness in attending, especially the Rev. H. Quick for his excellent and valuable sermon, and to the Rev. H. Tarrant for presiding. Mr. A. Moon seconded the resolution, which was carried unanimously, and the Chairman having replied, the proceedings terminated.

**WESLEYAN LAYMEN IN CONFERENCE.**—At the last annual Conference of the Wesleyan Methodist body a scheme was, it will be remembered, adopted for the introduction of laymen into Conference together with the ministers, the new mixed Conference thus comprising 240 ministers and 240 laymen. Of the 240 laymen, twelve have seats in the Conference by virtue of their official positions as treasurers of eight Connexional funds; eighteen were nominated by the last ministerial Conference; and 210 representatives have recently been elected by the Wesleyan laity in the thirty-four districts into which Great Britain is divided for Wesleyan Church purposes. Among the 240 Wesleyan laymen elected there are five members of Parliament—viz., Mr. Alderman M'Arthur, M.P. for Lambeth; Mr. S. D. Waddy, Q.C., M.P. for Barnstable; Mr. Alexander M'Arthur, M.P. for Leicester; Mr. J. W. S. Allen, M.P. for Newcastle-under-Lyme; and Mr. J. C. Clarke, M.P. for Abingdon. The list also comprises the mayors of the following towns—viz., Hull, Scarborough, Dudley, St. Neleu, and Accrington, and thirty-nine county and borough magistrates. Sir James Falshaw (late Lord Provost of Edinburgh), Sir Francis Lycett, Isaac Holden (formerly M.P. for Knaresborough), Frederick Howard, of Bedford; J. Hoyle and R. Haworth, of Manchester; Mr. H. J. Atkinson, formerly M.P. for Hull; Alderman Fowler, of Wolverhampton; James Budgett, of Ealing; and S. Budgett, of Bristol; W. Newburn, of Banbury; J. Barlow, of Bolton; and Bickford Smith, of Camborne, are some of the most prominent men in the Wesleyan body, with those already mentioned, who have been chosen.

**SUNDAY SCHOOL UNION.**—THE INTERNATIONAL LESSONS.—The Rev. Dr. Vincent, of New York, lectured on this subject at the Sunday School Union last Wednesday evening. Mr. Henry Lee, of Manchester, presiding. Dr. Vincent said the International Lesson system had been most successful in the United States, where seven-and-a-half millions of teachers and scholars studied the same selection from the Word of God on the same day. The present was the seventh year of the system, which had met with no serious objection from any of their assemblies. Great enthusiasm had been aroused by the system, and amongst the advantages attending it were that during the seven years the whole of the Bible had been systematically taught, and its influence over the young people largely increased. More Bibles, and those containing maps and notes, had been sold during the last five years than during the previous fifteen. The pulpit was not depreciated, but congregations were more interested and instructed from knowing more about the subjects. The lessons were discussed in the families, and although they might remove from place to place they found the same lesson being taught. Preachers were becoming more expository in their discourses, and the prayer-meetings were brought more under Bible influence. The newspapers published many columns of notes on the Lessons, which would not be the case if they were not national. The method of instruction had been improved in the schools and teaching power developed. All the talent in the various churches was utilised for the same Lesson, and it had been a means of bringing members of different sects together and showing them their points of agreement. It had increased the study of Bible history and geography, and generally promoted intellectual power amongst the masses. The best way to counteract rationalism, Romanism, and worldliness, was for Christians to uphold the Word of God and live it. A cordial vote of thanks was given to the lecturer.

**PRIMITIVE METHODIST CONFERENCE.**—The fifty-ninth annual Conference of the Primitive Methodist Connexion opened on Wednesday morning in Higher Ardwick Church, Manchester, with a large attendance of ministers and lay delegates. The chair was occupied by the Rev. T. Smith, Governor of Elmfield College, York, the retiring president, who was supported by the Revs. J. Dickenson, C. C. McKechnie, C. Smith, W. Rowe, all holding office, and a vast number of the educational ministers and friends of the various collegiate institutions. The reception of delegates and constitution of the assembly occupied some time, and then the Conference proceeded to the election of its president for the Connexional year. The choice of the Con-



ference fell upon the Rev. H. Phillips, of Newcastle-upon-Tyne. The reports presented showed that the number of members on the home and colonial stations, exclusive of the Canadian returns, which are not yet to hand, is 174,473, showing an increase of 1,473 for the year. Canada, as per last returns, has a membership of 7,908, making a total of 182,381 for the entire Connexion. Number of ministers, 1,122; increase, 2; local preachers, 15,542; increase, 140; class-leaders, 10,438; increase, 48; Sunday-schools, 3,945; increase, 90; teachers, 57,374; increase, 1,728; scholars, 358,358; increase, 10,397. Thus it will be seen there is an encouraging increase in every department of labour. The gross amount contributed for home, colonial, and foreign missions during the past year is 21,459*l.* 16*s.* 10*d.*; balance from previous year, 1,686*l.* 0*s.* 4*d.*; contributed to purchase a steamer for African missions, 121*l.* 18*s.* 4*d.*; total 23,267*l.* 15*s.* 6*d.*. To this total may be added 4,036*l.* 2*s.* 4*d.*, raised on the home mission station for the sustentation of missionaries, and 8,042*l.* 3*s.* 4*d.*, for building and enlarging mission chapels and schools. The Conference has been sitting daily, transacting the business of the Connexion. On Monday afternoon the memorial-stones of the Primitive Methodist Theological Institute, Alexandra-road, Manchester, were laid. Accommodation is provided for thirty students—a study and bedroom being allowed to each—in a wing at right angles to the main buildings, which faces Alexandra Park. The contract for the building is 5,695*l.* A procession of the delegates proceeded to the site of the new building. In opening the proceedings the Rev. J. Travis stated that the furnishing, &c. of the college would bring up the total expense to 7,695*l.*, towards which about 5,000*l.* had been subscribed. The memorial stones—three in number—were then laid by Mr. Henry Lee, Sedgley Park; Mr. J. L. Buckley, Woodley (in the absence of Mr. J. S. Sutcliffe, Bacup) who sent a donation to the building fund of 50*s.*; and Mr. W. Beckworth, of Leeds. Subsequently Mr. Henry Lee delivered a brief address, in which he said that he for one was not ashamed of the body with which he worshipped, nor of the services they had rendered to the cause of civil and religious liberty. They, as the descendants of Wesley, and he as a descendant of Whitefield, might take it upon themselves that they had been the means of diffusing throughout this country those great and vital principles of religion which they believed to be necessary for the uplifting of the people. He had great confidence in the religious character of this country. He had never for a moment thought they were going backwards, and they had proof that day in the building of that institution that those present were feeling the pressure of the times. He was glad to see that they were going to avail themselves of the advantages which Owens College afforded. They of the Lancashire Independent College, of which he was treasurer, had found the great advantage which association with that college gave them in stirring up their young ministers and sending them forth to preach the Gospel with an education which enabled them to go into any class of society. Captain Culloch, the Rev. Thomas Dearlove (Leeds), Rev. J. Graham (Birkenhead), Rev. J. T. Smith (Elmsfield College, York), Rev. Dr. Antliff, and the Rev. C. C. McKechnie, also took part in the proceedings. In the evening a public meeting was held in the Free Trade Hall.

**THE BRITISH AND FOREIGN UNITARIAN ASSOCIATION.**—The annual general meeting of this association was held on Wednesday, June 12, in Essex-street Chapel, Strand, having been preceded by Divine worship at the same place. The devotional part of the service was conducted by the Rev. R. A. Armstrong, of Nottingham, and the sermon was preached by the Rev. William Binns, of Birkenhead, the subject being "Some fundamental ideas of religion interpreted in their relation to modern thought, the ideas being—God, Communion between God and man, and Immortality." At the meeting the chair was taken by the president of the association, Mr. Herbert New, and the attendance at the anniversary included many prominent ministers and laymen of London and different parts of the country. The report of the Executive Committee, which was read by the Rev. H. Ierson, M.A., stated that the income from subscriptions was nearly double that of 1876, the total income being about 3,700*l.* One of the duties of the association was, the committee said, to encourage local activity, and to unite the labours of the various local societies in London and the country generally. Of the operations of these societies a full account was given. The room left for publishing enterprise during the past year was, it was remarked, limited, but, in fulfilment of prior engagements, the committee had ordered to be printed "Conscience and Faith," five discourses by the late Athanasius Coquerel, translated by the Rev. J. E. Odgers, and Dr. Réville's "History of the Dogma of the Deity of Christ," translated anew by Miss Swaine; while it was intended to obtain a number of copies of a work by the Rev. R. W. Alger, of New York, entitled "History of the Doctrine of a Future Life." The committee noted with satisfaction the immense variety of publications in which the orthodox dogmas were ignored or opposed as lessening the need for publishing professedly Unitarian works. After mentioning the recent legislative attempts to settle the Burial Question, they urged that the near prospect of a successful issue should not cause any relaxation in the efforts to remove an inequality

hurtful to the interests of Unitarian Dissent. Allusion was made to the part taken by the committee in connection with the recent address to the late Earl Russell on the jubilee of the repeal of the Corporation and Test Acts, one of the speakers on that occasion being, it was mentioned, the Rev. Robert Aspland, whose name had been long identified with the cause of the association. It was further stated that out of the total amount of the Jubilee Fund of the association promised for the next two years there would be a balance of 700*l.* still to be expended, and that the receipts from legacies within the past year amounted to 1,803*l.* In concluding, the committee, while recording with regret the decease of old and attached friends of the association, said:—"The honoured name of Miss Carpenter will always be remembered as representing the humane spirit of practical Unitarian Christianity." The financial statement having been presented by the secretary, Mr. S. S. Tayler, on the motion of the chairman, seconded by the Rev. Alfred Payne, the report and balance-sheet were adopted. Letters were read from Germany, Holland, and France, and a resolution was passed expressing cordial interest in the success of the religious reforms which the Liberal associations of the Continent were seeking to promote. A similar resolution was adopted with respect to the diffusion of Unitarian principles in the English colonies; the meeting at the same time cordially welcoming the visit of Mr. William Kay and the Hon. W. Everard, from Adelaide, South Australia. On the motion of Mr. T. C. Clarke, seconded by Mr. H. Bramley, it was resolved unanimously:—

That this meeting fully sympathises with the expressions of congratulation and respect which were offered to the venerable statesman, the late Earl Russell, on the occasion of the fiftieth anniversary of the Repeal of the Corporation and Test Acts. That the meeting recalls with satisfaction the numerous civil and religious reforms which have been effected in this country during the last half-century, but that it cannot consider the great work of Liberal reformation complete so long as any vestige remains of civil privilege on account of religious beliefs, whether in regard to endowments or fellowships in the chief national Universities, or the allowed teaching of denominational creeds in schools supported in whole or in part by public money, or the exclusion of Dissenters as such from the free use of the parochial burying grounds, or the national maintenance of public worship in connection with any favoured Church or religious sect.

The proceedings terminated with a vote of thanks to the president. On Thursday morning, June 13, there was a conference in Essex-street Chapel, Mr. H. New again occupying the chair. An interesting paper was read by Mr. Frank Taylor, of Bolton, on "Church Finance." A discussion ensued, which turned chiefly on the offertory system, with regard to the efficacy of which as a mode of securing adequate contributions various opinions were expressed, the general feeling appearing to be that alone it could not as a rule be safely relied upon, and that great care was necessary to secure its satisfactory working. The next subject fixed for consideration was "The Terms of Religious Communion," which was introduced in an elaborate paper by the Rev. A. W. Worthington, of Mansfield.—A discussion followed, which contained allusions to a movement to secure wider comprehension among the Congregationalists. The speakers included the Rev. Professor Everett and the Rev. E. Wilson, both of the United States. In the afternoon about 300 ladies and gentlemen sat down to a collation in the Grand Saloon of the Alexandra Palace, the President, Mr. Herbert New, taking the chair. After the usual loyal toasts came that of "Civil and Religious Liberty," which was proposed by Dr. Aspland. The Rev. H. W. Perris proposed "The British and Foreign Unitarian Association," for which the Secretary, the Rev. H. Ierson, responded. Among the speakers were the Rev. R. A. Armstrong, the Rev. J. C. Street, the Rev. W. Binns, M. Dide from Paris, Mr. W. Kay, the Rev. Dr. Everett, and the Rev. E. Wilson.

### Correspondence.

#### MILTON MOUNT COLLEGE.

To the Editor of the Nonconformist.

SIR,—The meeting yesterday of the governors of Milton Mount College will be of small value unless the Committee of Examination prompt the Board of Management to raise the terms to ministers for the education of their daughters. The college is too much of an eleemosynary institution. Even should the expenses be reduced by 300*l.* or 500*l.* per annum, it must be remembered that 2,000*l.* per annum are required.

By all means let us save the 500*l.* if we can, but the larger sum must be forthcoming to save the college from bankruptcy.

There is no alternative. Appeals are made in vain to the churches for help. Let the terms be raised to 25*l.* per annum, and those churches would be far more willing to aid their minister by a little private subscription among themselves to enable him to send a daughter, or even two, to Milton Mount, than to send a collection or annual subscription.

We all feel the urgency of special cases where we know and are interested in the individual. As

a member of the Congregational Fund Board, I feel what advantage this sort of help would be to many needy and worthy ministers, and I cannot imagine a better means of helping some of them than by the formation of a fund for the purpose.

Need I press the favour of your kindly finding a corner in your valuable journal for this communication?

I am, Sir, yours very truly,

S. J. NASH.

Herongate, Brentwood, June 21, 1878.

### PREPARATIONS FOR THE NEXT GENERAL ELECTION.

I.

To the Editor of the Nonconformist.

SIR,—It is very generally believed and in some political circles positively stated that Lord Beaconsfield, if he returns from the Berlin Congress after successful negotiation, intends to dissolve Parliament in August or September, and appeal to the country to ratify his Eastern policy, in the expectation that his success and popularity springing therefrom will gain an electoral victory, which will secure the reins of power to the Conservative party for some five or six years to come. Although I do not venture to declare that this intention is quite certain, there is sufficient probability to warrant us to assume its correctness. Under these circumstances it is necessary that the Liberal party, and especially the Nonconformist portion of the party, should bestir themselves to prepare for a contest which will be of great importance to the country generally and to the development of Liberal principles. There can be no doubt that the sudden dissolution of Parliament by Mr. Gladstone found the party disunited and not sufficient time was given to arrange differences and prepare for the contest. The result was a defeat along the whole line. The party is now more united and better organized, and indications are not wanting that preparations are being made for the next tug of war. Still, too much cannot be done to urge on the preparation, and with your permission I will venture to bring under the notice of your readers, in a series of brief letters, some observations on the subject affecting various districts of the kingdom, and I will begin with the Principality of Wales.

This portion of the country returns 30 members to the House of Commons. At the last general election 19 Liberals and 11 Conservatives were returned. Since then the by-elections have resulted in the return of two Liberals in the room of Conservatives, in Brecknockshire and the Carmarthen boroughs, so that Wales to-day is represented by 21 Liberals and 9 Conservatives. What is the prospect at the next general election? Something like the following:—In Anglesea county and borough two Liberals were returned last election by a majority in each case of two to one, and the same will occur again if there be a contest. In the county of Carnarvon the Liberals are strong, but the Tories are powerful by landlord influence. There was last general election no contest in the borough, Mr. Hughes being elected without opposition. The Liberal candidate here will be safe. In the county the Conservatives last election succeeded in gaining the seat through great exertions, the want of Liberal energy, and the influence of their candidate, the Hon. Douglas Pennant, son of Lord Penrhyn, a large and powerful landlord, and one of the greatest employers of labour in the slate quarries. The Liberals ought to win this county, but they must be not only united but enthusiastic. The Welsh people seldom succeed unless they throw into the contest that enthusiasm which is characteristic of their nature. I observe that they have lately selected their candidate, though this has been since denied. Flintshire, county and borough, is quite safe to the Liberal cause if no division takes place in the borough. The county is now represented by Lord R. Grosvenor, and no one can dislodge a Grosvenor from that position. In the borough last election there were two Liberal candidates, and the present member, Mr. Eyton\*, a decided Liberal, was returned by a majority of only four votes, nearly 800 Liberal votes having been given to Sir R. A. Cunliffe. Denbighshire returns three members, two for the county and one for the boroughs, of which two are Liberals and one Conservative. Mr. Watkin Williams, Q.C., was returned last election by a majority of 30, and, in anticipation of the next election, he has announced his intention not to offer himself again, in consequence of a difference of opinion between him and some of his Liberal supporters on the Alliance ques-

\* Died since the above was written.



tion. This is a matter of regret. I fear that the Alliance people are doing much harm to the Liberal cause and not advancing their own. Their extreme measures, their dictation, and intolerance drive from them many moderate friends of temperance, and almost invariably secure the defeat of their candidate. I have observed that when the Alliance question is forced upon a Liberal candidate, he is almost certain to be defeated. The last instance was at Southampton last week. In the room of Mr. W. Williams, Sir R. A. Cunliffe has been chosen, and the Hon. G. T. Kenyon will be the Tory candidate. There will probably be no contest in the county of Denbigh; Mr. Osborne Morgan and Sir W. W. Wynn—one of each side—will be re-elected. The name of Sir W. W. Wynn is one of the oldest in Wales, and there is no strong disposition to exclude it from the representation, and Sir W. W. Wynn has hitherto prevented his party opposing Mr. Osborne Morgan, lest the introduction of a second Liberal should be disastrous to Sir W. W. Wynn himself. The county of Merioneth returns one member, and the Liberal is there quite safe. In Montgomeryshire there will be a warm contest the next election. The county has been held by the Tories during the whole of this century, and the member has been of the Wynn family. The boroughs are certainly safe for the Liberals, but the county is uncertain. There has been no testing contest under the present suffrage and the ballot. The Liberal party has wisely resolved to contest the county, and their candidate is now presenting himself to the different parts of the constituency, and is cordially received. The landlord influence is powerful among the farmers and a portion of the county. Welshpool and the county town, Montgomery, and the neighbouring villages, are strongly Conservative, and, strange for Wales, are mainly under Church influence. The contest will be severe, and if the Liberals should succeed, of which there is good hope, the victory will be the greatest for the Liberal cause ever witnessed in North Wales.

I now turn to South Wales. Radnorshire, the smallest Welsh county and the least Nonconformist, returns two members; for the borough the Marquis of Hartington, whose seat is perfectly safe. The county has been held from time immemorial by the Tories and the Walsh family. Last general election the Liberals selected Mr. Green Price to contest the county, and he lost the election only by 57 votes, and this was the result of a split. A Mr. Haigh offered himself as an extreme Liberal, without any chance of success, and he managed to secure 100 votes, which, if given to Mr. Price, would have secured to him the election by a majority of 43. In the next contest there is every prospect of a Liberal victory—apart, of course, from useless divisions. Brecknockshire last election returned two Tories for the borough and the county, but at a subsequent by-election for the county the Liberal was elected to the surprise of most—the result of attention to the register and organisation. In the borough the two parties have generally been nearly balanced. There is ground for a favourable result in both next election. Cardiganshire is a strongly Liberal and Nonconformist county. The borough last election returned unopposed Mr. David Davies, a self-raised and worthy man, and they will do so again. In the county, Mr. Lloyd, a moderate Conservative, was elected, owing to the indifference of the Liberals and the sympathy of some Nonconformists for him and his family. The same thing will not occur again. A Liberal candidate has been chosen, and the county will be properly contested, and in all probability won. Carmarthenshire returns three members. The borough has lately been won over to the Liberal cause, and the victory will be maintained, but I cannot say much of the county, which seems strongly Conservative. Pembroke boroughs will probably continue to be represented by Mr. Read, Liberal, and the county by a Tory, and Haverfordwest will remain true to the Liberal cause. The last county of Wales is Glamorgan, and all its six members are Liberals, returned in all cases, except Cardiff, by large majorities. Thus, Wales seems fully prepared for the general election, and all the Liberal candidates are selected. If my descriptions be correct, the prospect is that the next general election will return for Wales twenty-six Liberals and four Tories. There may be accidents and divisions and causes at present unknown, which may alter this calculation, and may reduce the numbers to twenty-four Liberals and six Conservatives. The Liberals must be united and enthusiastic, and must fight with all the zeal which the emergency demands.

ARGUS.

Cheahire, June 17, 1878.

## TURKISH MISSIONS AID SOCIETY.

The annual meeting of this society was held yesterday afternoon at Willis's Rooms, St. James's. In the absence of Lord Cavan, who had mistaken the hour of meeting, the chair was taken by the Rev. Dr. BLACKWOOD, hon. sec. of the society. Amongst those on the platform were the Revs. A. Tien, E. Porter (Reading), W. M. Mather, H. Jones, M.A., J. S. Binder, Sir W. L. Marsh Lushington, Dr. Tomkins, Dr. Bowron (Brighton), Mr. W. R. Ellis, &c. The Rev. W. Wingate having offered prayer.

The Rev. J. G. Tipper read the report. After referring to the critical condition of affairs in the Turkish Empire last year and at the present time, it expressed the conviction that those troubles would ultimately advance the Redeemer's Kingdom. The war had caused disastrous results to the Bulgarian Missions especially, and the evangelical churches were materially affected by the general distress. The society's appeal on behalf of the impoverished pastors and congregations had met with considerable response. But the cause which the society had advocated for a quarter of a century was not adequately supported by the British public or proportionate to the munificent efforts of the American churches. The field opening in Egypt alone should stimulate warm and zealous interest and procure substantial aid. Recent accounts showed marvellous progress in that land, and the rising importance of the "Hellenic factor" in the Gospel future of the Turkish Empire was seen in Dr. Kalopatheke's communications. British influence was likely to be increased in Asia Minor, and thereby further liberty and freedom to spread the Gospel secured; and a ripe occasion now presented itself to those who loved the truth, to go forward with renewed faith and redoubled energy. Since the formation of the society, twenty-two years ago, 51,142 had been forwarded through its agency to the help of the various Gospel instrumentalities in those Bible lands. Towards the support of native pastors and the relief of congregations suffering through the war upwards of 1,000 had been raised. But the committee desired to be enabled to assist native pastors and institutions more effectively, and also the American missionaries. They considered it somewhat a blot upon their own country, so deeply interested in the Orient, that British contributions were so meagre as compared with the liberality of Americans. Many Mahomedans were anxiously inquiring and attending meetings for Scripture reading and Gospel preaching, and numbers had been convinced of the truth of Christianity, and would openly embrace it if protected from violence. A young Mahomedan of rank had been baptized, and left the country. In Persia 600 inquirers had called on the missionaries in eight days. The Rev. A. Tien, a member of the committee, had commenced a mission to Mahomedans in London, and some had left rejoicing in the truth of the Gospel. The secretary, the Rev. H. Jones, had expressed a wish to retire, but the committee felt that it would not be for the interest of the society to lose his intimate knowledge of the East and valuable services. The committee were about to organise district agencies. The financial statement embraced a period of fourteen months—the total receipts being 4,367l. 1s. 8d., and the expenditure only leaving a balance in hand of 4l. 16s. 11d.

The Rev. GAVIN CARLYLE, M.A., moved the adoption of the report. They met under very important circumstances as regards the Eastern Question. Although statesmen might be perplexed, they clearly saw the plans of God being worked out for the restoration of the Jews to their own land, and for the revival of Christianity in the East. The East was reviving commercially, and was likely again to become the centre of the world. He had always felt the great importance of that mission. Many looked to the Eastern churches for the revival of religious life, but they were sunk in the deepest degradation, and the only way of establishing pure Christianity was through Protestant communities by the preaching of the Gospel. Now that the Turkish Government was depending entirely upon Christian Governments, he believed that British influence would become paramount throughout the East, and that that Government would not be able to prevent them preaching the Gospel. The support extended to that society was utterly unworthy of the great work in which it was engaged, and he trusted the British public would awake to a sense of its importance and enable them to send back to the East the Gospel which had originally come from thence.

The Rev. A. GRAY MAITLAND seconded the resolution, and spoke about Bulgaria, having assisted in the distribution of Lady Strangford's fund in that country. The deplorable failure of the Constantinople Conference had been unfavourable to the spread of the Gospel in Bulgaria, and the Russian triumphs had increased the difficulty by extending Russian influence. Bulgaria was not drawn to Christianity by any associations connected with the Greek Church, which was not a representation of the truth as it is in Christ. Another difficulty was that they had no printing machines to enable them to print announcements of meetings or tracts. If the Congress was successful it would re-establish English influence, which the Bulgarians connected with the Bible. There were Protestant communities there banded together, and the native pastors were doing good work. They must regard them as their brethren and look to them as future teachers. Commercial men were ready to take advantage of the coming peace, and should they be less ready?

He was ashamed of the meagre support given to the work of that society, and trusted the country would soon be alive to the needs of those poor suffering Christians.

The CHAIRMAN said that when he was in Bulgaria at the time of the Crimean war there was no mission whatever, but, through funds raised in this country, the Americans sent out Dr. Rigg, who learnt the language and established schools. The society's chief object had been to work through the American missionaries who occupied the field, and to help the native pastors, and good work had been done.

Mr. ARTHUR RAINY moved the following resolution:—

That in view of the more hopeful condition of affairs which the probable approach of a permanent peace promises for the Christian and Mahomedan populations of the Turkish Empire, under new and effective regulations, this meeting earnestly invites the British public to afford increasingly liberal help to the agencies there; that the American, British, and native workers may avail themselves of the many fresh openings for the introduction and extension of the knowledge of the Gospel in those ancient lands of the Bible.

Judea was an exceptional land, and had been reserved by God for His people Israel, and Egypt was also the subject of prophecy—God had said that smiting He would heal it, and that healing process had begun. In Egypt the people were got at with great facility, as was seen in Miss Whately's school, where 300 youths were being scripturally educated. The Khedive had told his people not to spend money to build him a sarcophagus, but to expend it on building a college for the education and training of their youth, and he thought that was a noble utterance. (Cheers.) Egypt had accepted the postal convention, and was thus brought more under British influence. The purposes of God were declared in the 19th chapter of Isaiah, and it was important that they should recognise those declarations, and not draw back when God indicated the way.

The Rev. HAGOP ABOOHAYATIAN seconded the resolution. He was a native of Armenia, educated in Germany for ten years, and for nine years he had been an evangelical pastor in Ur of the Chaldees, his native place. He knew how the mission began in Turkey twenty years ago. When he was twelve years old he heard that there was a new religion in Constantinople, and the first American Evangelical church was established there in 1848. Now they had in Turkey five British, five American, and one German church, all evangelising societies. They had nearly 200 foreign missionaries and 600 native pastors, teachers, and readers. Thirty years ago they had not a single Protestant school, now they had more than 500, with nearly 25,000 Protestant children. They had 500 places of worship and 30,000 or 40,000 Protestant Christians and 8,000 church members. Thirty years ago they had only three Bibles amongst 1,500 Armenian Christian people. Now more than 4,000 New Testaments in all languages had been circulated, and 10,000 different tracts and books especially in the Armenian language. They found Bibles and colporteurs in every city. In his native city of Ur of the Chaldees he had a congregation of 1,000 Protestants and 250 communicants, together with four schools for girls and boys containing 270. So far had their work been blessed that they now paid for their own pastors and for their school-teachers, who were connected with the American mission. They had a little difficulty about church building. They had already collected 600l., but needed 300l. more, and he would be glad if they would help him to build a church in his native city, the birthplace of Abraham.

The resolution was adopted.

The Rev. W. PORTER pleaded for the poor Circassians, who had been oppressed both by Turkey and Russia, and had had no opportunity of receiving instruction.

Mr. W. R. ELLIS moved the next resolution as follows:—

That the information which has reached us from various quarters as to the growth of inquiry and the entrance of Christian influence and knowledge amongst Mahomedans in Egypt, Syria, and Persia, resulting in open conversion in some cases is a cause of devout thankfulness to our God and Saviour; and in the presence of proof that the religion of the false prophet can be effectively assailed by weapons that are not carnal when fanatic terrorism is withdrawn, this meeting urges that prayer be earnestly made for the establishment of a just and impartial administration over all the races in the Turkish and Persian Empires, and for special wisdom and grace to missionaries providentially led into the distinct work of promoting Mahomedan evangelisation.

If the Mahomedans in Turkey only had religious liberty more than half of them would become Christians to-morrow. (Hear, hear.) The British Government gave the opportunity to Russia to step forward, and if she could she would shut out all Protestant teaching. So long as the Turkish Government had the Koran in their hands they would continue to trample upon the Christians.

The Rev. Dr. TIEN seconded the resolution, which was adopted. At the suggestion of the chairman, a resolution was also adopted instructing the council to take the necessary steps, alone or in connection with other missionary societies, to submit to the statesmen now sitting in Congress at Berlin the great importance of securing liberty and equality for all religious denominations of Christians, Jews, and others throughout the Turkish and Persian Empires.

The doxology was then sung, and the meeting terminated.



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The Right Hon. the Earl of SHAFTESBURY, K.G., will preside.

An address on "Christ's Resurrection: its place in Christianity," will be delivered by the Student to whom the "First Homes' Jubilee Prize" has been awarded; and after the Report has been read, the Meeting will be addressed by the Revs. C. R. Billing, B.A., (Rector of Christ Church, Spitalfields), W. S. H. Fielden, John Kennedy, D.D., R. H. Lovell, W. Marshall, R. J. Simpson, M.A. (Rector of St. Clement Danes), and other Ministers and Gentlemen.

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## The Nonconformist.

WEDNESDAY, JUNE 26, 1878.

### THE WEEK.

THE Congress at Berlin has during the past week been actively engaged in the despatch of business, as well as in the enjoyment of festivities. It has now held five sittings, at one of which the question of the admission of Greece was substantially though not formally decided. That small Power is, as was expected, to be allowed permission to state its case and advocate its claims before the Plenipotentiaries. The Hellenic Government demand much, including the annexation of Thessaly, Epirus, and Crete. The delegates of the Porte are understood to refuse everything, but may possibly have to make some concessions—such as a rectification of frontier, ceding the Gulf of Volo to the importunate Greeks, and, possibly, the island of Crete.

For the most part the Plenipotentiaries at Berlin have been occupied in attempting to solve the most difficult problem before them—the delimitation of Bulgaria, which was the subject of many preliminary private conferences between the representatives of Russia, Austria, and England. On Monday the British public were somewhat startled to hear that their Plenipotentiaries had gained a signal victory at Saturday's sittings of the august assembly. The *Times* correspondent overflowed with exultation at the humiliation inflicted upon Russia in this fashion:—"The principal question has been disposed of, thanks to the determined attitude of the English Premier." "When the protocols of the last few days are published, the record of the last few days will be found to contain a tale of noble resolve and glorious success"; and "the victory thus obtained is the greater from being solely due to character and intellect." Lord Beaconsfield by his sublime resolution had done it all.

After the lapse of another day it appeared that the fanciful writer had greatly drawn upon his imagination for the facts announced with such a flourish of trumpets. Up to that time it appears Count Schouvaloff and his colleagues had only consented to carry out the engagement contained in the Agreement prematurely published by the *Globe*, and which has so seriously damaged the prestige of Lord Beaconsfield's Cabinet. It was agreed in principle that the territory in question should form two States—the northern bounded by the Balkan range and governed by a Prince approved of by the European Powers; the southern, to be called Eastern Roumelia, and to be an autonomous State under the suzerainty of the Porte. The question of the military defence of this Principality, if so it may be called, seems to have been regarded as of immense importance; so much so that reference had to be made to the Czar himself. The question was whether Turkey was to be allowed to protect that State—a proposal made by Lord Beaconsfield and strongly opposed by Count Schouvaloff. Upon this point there seems to have been a serious conflict in the diplomatic assembly on Monday, which was put an end to by a compromise accepted yesterday by the Emperor Alexander. The arrangement finally agreed upon is said to be as follows, and to have been formulated to the general satisfaction by the French Plenipotentiaries:—

The Government of the Sublime Porte will have full and entire right to occupy and cover the line of frontier separating Eastern Roumelia from Bulgaria by whatever number of troops it deems necessary for the security of its borders; but it is expressly understood that the soldiery thus employed shall be composed exclusively of regulars, that these troops shall on no pretext be cantoned among the inhabitants, but that the Sublime Porte shall see to their housing, encampment, and other maintenance. It is expressly under-

stood that these troops will be used exclusively for frontier service, and shall not under any pretext be stationed in the interior of Eastern Roumelia. The guardianship of public order and tranquillity in that province will be intrusted to a corps of gendarmerie, of which the organisation and mode of recruiting shall be hereafter determined.

We are told, though with less pretence to authenticity of information, that the occupation of Bulgaria and Eastern Roumelia by Russia is to last nine months, after which three months will be allowed for the withdrawal of the troops. It has likewise been decided, on the proposal of the French Plenipotentiaries—who are exercising an excellent moral influence in the Congress, which promises greatly to exalt the prestige of their country—that the inhabitants of Bulgaria and Roumelia shall enjoy the most complete civil and religious liberty without distinction of race or creed. No absolute agreement appears as yet to have been arrived at respecting Varna and Sofia, the first claimed by the Turks for Roumelia, the second demanded by the Russians for Bulgaria, but it is understood that Sofia will be conceded to the Bulgarian Northern State, and believed that the Porte will agree to surrender Varna also to the new Bulgaria. Many interesting matters relative to this important portion of European Turkey remain to be considered—such as the kind of self-government it is to possess, and its precise relations to the Porte. But great satisfaction prevails at Berlin at the progress thus far made, and considerable surprise is expressed at the enormous credit claimed for our Prime Minister in respect to a settlement in which Austria acted with at least equal vigour.

One of the *Times* correspondents ventures confidently to give an outline of what will be the decisions of the Congress on the questions which are yet *sub judice*. We quote his opinions for what they may be worth. He believes that Bosnia and Herzegovina will be occupied by Austria as a temporary measure, but that the Porte will become reconciled to the loss of these provinces. But has the Turk ever voluntarily given up anything? By this means the Vienna Government would be able to keep open the commercial route from the continent to the Gulf of Salonica. The port of Antivari is to be surrendered to Montenegro, under the supervision of Austria, but will be closed to Russian vessels, and it will devolve upon the Vienna Government to prevent the junction of Serbia and Montenegro in the interests of Europe—that is, of their own. By the arrangement already agreed to Turkey will obtain a greater width of territory between the Aegean Sea and Eastern Roumelia than was conceded by the San Stefano Treaty. As to Armenia it is predicted that the terms laid down in the Memorandum will be carried out, and with regard to Roumania that she will have to surrender the Bessarabian territory, but will find compensation in commanding the mouths of the Danube, and in constructing railways across the Dobrudscha, ceded to her in lieu of the lost territory.

It is believed that the Plenipotentiaries will have completed their chief work by the middle of July, after which commissions will be appointed to work out the details. The question of dates is of some importance as bearing upon our own domestic politics. According to the present outlook, even if Lord Beaconsfield should be far more successful as a diplomatist than he appears to have been as yet, Parliament cannot be dissolved before the harvest, and the decision to enter upon a general election in October or November would be attended with serious inconvenience, as the whole autumn would have to be spent in preparation. If, therefore, Lord Beaconsfield should not be disposed to follow the example of his Liberal rival by dissolving in January, the present Parliament may have yet another session. It is evident, however, that the expectation of an early appeal to the country is very general, and we are glad to see that the Liberals are actively preparing for that eventuality.

The Contagious Diseases (Animals) Bill is now before the House of Commons, and is likely to give rise to a protracted struggle. The

second reading, which was moved on Monday night by Sir H. Selwin-Ibbetson, was met by amendment on the part of Mr. W. E. Forster, to the effect that the slaughter of live-stock at the port of debarkation would restrict the supply and increase the cost of food. The right hon. member for Bradford, who was a member of the late Select Committee on the subject, which he has got up with great care, contended that the Bill would not effect its professed object, viz., to stamp out infection, for it was not directed against the rinderpest, but against the foot-and-mouth disease, which was a home disease. The effect of the provision he condemned would be to check importation and diminish the foreign supply some 25 per cent., which would represent three-quarters of a pound of meat for a million adults for two months. According to another calculation, the bill is likely to be the means of raising the cost of meat twopence per pound all round—for all such changes artificially increase prices. The measure is also condemned for its inconsistency. It admits dairy cattle, which more than any others carry the germs of disease; it makes an exception in favour of live-stock from across the Atlantic, though there are European countries, such as Sweden, Denmark, and Portugal, that have for years been free from cattle diseases; and it allows the Privy Council no discretion. All live-stock must be slaughtered at the ports—that is, a valuable import trade is to be hampered, if not destroyed. Hence so moderate a statesman as Mr. Forster declares that so far as the home trade is concerned the bill is a sham. The special disease against which it is directed could not be stamped out under the most stringent regulations in less than six years; and the restrictions are by no means severe. Thus the measure becomes one of pure protection. It is, however, supported by county members on both sides of the House, the farmers being very anxious that it should become law, while pressure on the other side obliges Conservative borough members to vote against their party.

Yesterday the debate on the subject was resumed at a day sitting, and again adjourned. It was on the whole damaging to the Government bill, and especially to the principle of compulsory and universal slaughter, which was opposed as too arbitrary by so prominent an agriculturist as Sir W. Barttelot. It becomes more and more evident that the expectation of stamping out cattle diseases in the way proposed is speculative, if not illusory, and that the refusal to grant a discretionary power to the Privy Council is unreasonable and suspicious. Lord Sandon stated last night that the Government would be glad to listen to suggestions of improvements in committee. But Mr. Forster's amendment ought not to be withdrawn, and the second reading agreed to, without definite concessions as to the foreign trade; and it is to be hoped that when the debate is resumed to-morrow night the Chancellor of the Exchequer will be prepared to take that course. No wise Government that has just passed a measure, the effect of which has been materially to increase the price of animal food to the whole community, could go to the country with any prospect of success.

The great political change that has taken place in Belgium has had the effect of creating a schism in the ranks of the Catholic party. The Moderates, who were represented by M. Malou, the late Premier, and his chief colleagues are disappearing from the scene, and the Clericals who swear by the Syllabus are assuming the direction of the opposition to the new Government. This will help to consolidate the Liberal Cabinet, whose principles were thus defined by M. Bara, the Minister of Justice, at the great demonstration at Ghent a few days ago:—"The Government will do its duty, and will not allow any aggression on the domain of the civil authority. It will not allow the indoctrination of youth with false and anti-patriotic ideas; and it will use the utmost zeal to make respected the civil power and our constitutional liberties."



## SKETCHES FROM THE GALLERY.

HOUSE OF COMMONS, Monday Night.

The proceedings in Parliament within the week have been singularly uneventful. Ministers, having a keen recollection of the inconvenience which attended upon Lord Salisbury's answer to searching questions relating to Continental affairs, have taken refuge in the simple device of refusing to answer any question of this class. Neither Earl Granville nor Lord Hartington is inclined to push them too far; and, strange to say, usually irrepressible gentlemen below the gangway have been most reticent. An exception to this rule is found in Lord Robert Montagu—though, it should be added, Lord Robert does not sit below the gangway. Since the noble lord abandoned in disgust a party led by such a man as Benjamin Disraeli, he has taken up his seat just behind the front Opposition bench, whence he occasionally shouts his furious phrases (which usually signify nothing) into the ear of Mr. Gladstone or Lord Hartington. Lord Robert has given notice that he will raise the whole question by moving a vote of censure on the Government with respect to their policy. As a preliminary movement it is understood that on Friday last Lord Robert convened a meeting at the Langham Hotel, with the intention to strike terror into the heart of Lord Beaconsfield. But the meeting, alas! turned out a ludicrous *fiasco*, and Lord Robert's chances of bringing on his motion are less than ever.

Apart from this, there have been no inquiries about the Congress, and, of course, the Government have not volunteered any information. In this absence of great events, smaller ones have had their day; and the House has been enlightened as to the condition of roads and bridges in Scotland. With this topic the House was engrossed throughout the whole of Thursday night. The bill does not appear to give unqualified satisfaction to those immediately concerned. But Scotchmen are, above all things, men of business; and accordingly, instead of wasting a night as Irish members would have done under the same circumstances, they took up the bill and discussed it clause by clause, acquiescing in their defeat when they had done their best to turn it into a victory. The consequence was that considerable progress was made; and this measure, which at one time threatened to be relegated to the limbo of unfulfilled promises, now bids fair to become law before the session closes.

There was a morning sitting on Friday, at which the Valuation of Property Bill was discussed in committee. This is one of those bills entrusted to the guardianship of Mr. Solater-Booth, against which people seem to take preliminary and insuperable objection. Opposition came from both sides of the House, and here again the difference between measures in which Irish members take no interest, and those with which they directly concern themselves, was testified to. With surmises on both sides of the House; and an incompetent Minister like Mr. Solater-Booth in charge of it, the bill was thoroughly discussed, and seventeen clauses were passed before the sitting was suspended.

At the evening sitting Mr. Macdonald was the hero of the hour, bringing forward his resolution, and calling upon the Government to see that the inspections directed by the Mines Acts (1872) are rigorously enforced. All through the session (more particularly since a dissolution became a subject of conjecture) Mr. Macdonald has been to the front, levelling tremendous questions at Mr. Cross—his manner as much as the matter indicating that there was more behind. The time had now come for Mr. Macdonald to disclose all those fearful deficiencies on the part of a Government department responsible for the lives of many thousands of working men. Mr. Macdonald blustered a good deal, but his speech was surprisingly free from those accusations at which he has been so severely hinting throughout the session. He took an hour and a half to deliver himself of his great speech; the process being considerably lengthened by a habit he has recently acquired of repeating, in slightly varied form, portions of his wonderfully constructed sentences. Mr. Burt, who seconded the motion, spoke for just a quarter of an hour, but managed to import into his discourse an amount of good sense, sound reasoning, special information, and good taste, to which all succeeding speakers on both sides bore willing testimony. It is impossible to conceive a more complete contrast than is presented by these two members of the working classes. Mr. Macdonald is bumptious, blatant, and offensive; whilst, at the same time, he never withdraws from any position which he has taken up on behalf of the class he specially represents. There was a general unanimity

of opinion throughout the debate that the Mines Act, 1872, did all that was necessary to meet the case, supposing it were well administered; and Mr. Cross was able to show that he had spared no pains to make its working effective. To this end he had issued a code of instructions to the inspectors, which were recognised by experts in the House as being eminently sound in character. Thus the debate closed amid general harmony—Mr. Macdonald, with grotesque condescension, withdrawing his amendment, and patting the Home Secretary on the back.

To-night the Government has been brought face to face with one of the difficulties of their home legislation. They have discovered the great secret that it is impossible to bring in a bill that shall not offend the sensibilities of somebody. This difficulty they attempt to meet by bringing in as few bills as possible. But feeling the necessity of doing something in connection with the cattle disease, they have introduced a bill which in an important direction is as drastic as legislation possibly can be. There are some clauses of the bill which deal with the home cattle trade, placing increased power in the hands of magistrates. But the real gist of the measure lies in the clause which proclaims that all foreign cattle coming from whatever country shall be slaughtered upon their arrival in an English port. In this proposal Liberals scent Protection, and that they are not far wrong is suggested by the unanimity with which county members support the measure. This approval is not confined to the Conservative side—members of Liberal county constituencies swelling their numbers in the effort to do a good turn to their constituents. On the other hand, there are on the Conservative side many representatives of large boroughs who, at whatever cost to their feelings, must in this case vote against Ministers. Thus an exciting game of cross-purposes is at work, and there is a promise of a long debate. When the second reading is agreed to there is a committee to follow, and I understand that some members opposed to the bill are determined to fight the principle of Protection whenever opportunity is afforded.

## Colleges and Schools.

## MILTON MOUNT COLLEGE.

The annual meeting of the governors and subscribers to this institution was held in the library of the Memorial Hall on Thursday last. On the motion of Mr. Thomas Scrutton the chair was taken by Mr. J. Kemp-Welch.

The Rev. Professor HARLEY having offered prayer, the CHAIRMAN said they were met to receive the report of the annual meeting of the governors of Milton Mount College, and as that report had been freely circulated he would ask the meeting to take it as read. He knew very little about the controversy which had been raised in the public papers, nor did he intend to say anything about it, but he anticipated they would have a free discussion and believed that it would be conducted in a fair spirit and in the interest of the institution.

Mr. HENRY WRIGHT moved the adoption of the report, which he said commenced by asserting that the institution had been worked upon the very principles upon which it was started, and "that no subject had been taught which was not essential to the end proposed." He wished it to be understood that he did not hold a brief for the committee of management, and that he was as independent as the chairman himself. He consented to move the adoption of the report before he was aware of there being any adverse criticism. He had not received a single suggestion from any member of the committee as to what he should say, and, therefore, he alone was responsible for the words he uttered. Respecting the education imparted, he believed it to be thorough in all its parts, and this was confirmed by the reports of the examiners. The conduct of the young people had been as good and perfect as the education imparted, and the general health of the school had been remarkably good. 150 young people were provided for in the institution, and 120 were awaiting admission, of whom seventy or eighty had been examined and pronounced qualified. 100 were admitted by the committee on the opening of the college in 1873, in the strong faith that those who had erected the institution would provide means for their support. Since then 280 had been admitted, the children of 200 parents, who had shown their appreciation of the advantages of the institution by the payments they had made towards the support of those children. 130 pupils had passed in and passed out, many of whom were now occupying important places of trust, which they could not have done if it had not been for the advantages received in that institution. He had been influenced in his remarks by the criticisms in the public papers, for some of which Mr. Grimwade was responsible. Remarks had been made respecting the accounts and the auditor, who was a gentleman of high repute in the City of London. He had called on that gentleman, and asked him if he had

found everything satisfactory in their accounts. He replied that he had pursued the same system as he used in auditing his own accounts, and that they were perfectly satisfactory. A gentleman who was auditor to the Midland Railway had offered to examine the accounts free of charge if it were wished. He ventured to say that everything in connection with that institution, its accounts and management, might be freely examined by any number of gentlemen they might like to appoint. The speaker then referred to criticisms which had been made upon the gymnasium and the cost of its maintenance, and the instruction given. The number of ministers of high repute who had entrusted their children to that institution was the best evidence of its value and of the proper way in which it was conducted. Mr. Grimwade said that the concern was conducted ruinously, and that the whole style and expense of the college had from the beginning been on too costly a scale. He thought the facts he had stated entirely contradicted that. He had gone into the items of the accounts, and he would state the result. The cost of keeping each pupil in that institution was 5s. 10d. a week, including the domestics and teachers. (Applause.) The cost of education was 10s. a year more, and, of course, if the institution was for 1,500 instead of 150, it would be very much less proportionally. He did not think that could be reduced. Nor could the standard of education be reduced without very great disadvantage. He had put a number of questions respecting the pupils who had been in the institution, and received a number of answers. Fifty were employed as teachers, the number of applications enabling them to choose the best places. The answers to other questions were equally satisfactory. The pupils were instructed in needlework, cookery, and in domestic duties, some were proficient in music and drawing, and nearly all were learning Latin and two-thirds French. Great complaints had been made by Mr. Grimwade, but he was told that not one of those two hundred parents had made a single complaint against the college. He had read with regret the sort of controversy carried on in the public press on one of the suggestions of the committee. He himself had always had the strongest objection to a class institution, but he had found the objection was more a theoretical than a practical one. Four suggestions were made in the report, and one of those or some other must be adopted as the institution was not paying its way, and it would be criminal for the managers to go on piling up the debt. They must cut off about half the number of children, if they could only support seventy-five. The suggestion of the managers seemed to him a very simple one. If thirty pupils were received upon that suggestion the surplus funds would enable them to teach forty-two ministers' daughters. But he did not desire that suggestion to be adopted, unless it met with great support from the members of the institution. Some said they wanted to turn it into a sort of Mill Hill School for girls. No institution could prosper while such controversies were going on, and the only way he could see out of the difficulty was to invite a number of the very highest men connected with their denomination to look into those matters—such men as Dr. Reynolds and a few commercial men who understood accounts, and how to buy and sell, and with the help of that willing auditor he had mentioned, certify on those grounds. If such a report were printed and circulated, it would do away with much misconception. Without it, that institution would receive great injury. Their ministers were not so well provided with incomes as to make the education of their daughters an easy matter. He objected to single out any particular class of ministers, but he should like for a number of persons to unite to give those young people a fair start in life, by providing them with a first-class education. If they could do that they would be doing a great deal for their ministers and the country at large.

Mr. WILLS seconded the resolution.

The Rev. Dr. KENNEDY said that being obliged to leave in five minutes he would ask permission to say a few words. He had, without consulting with anyone, drawn up a resolution which, as he could not move it then, he would leave in the hands of a gentleman near him to move at the proper time. Its purport had been anticipated by Mr. Wright, with whom, however, he had had no communication. It was necessary to have a committee of gentlemen appointed to make inquiry into the institution. He did not need it for his own satisfaction; but having had a daughter in the institution, who had been educated there without cost to the institution, he should feel that he was ungrateful to the teachers and managers if he did not avow his entire satisfaction with what had been done there. But as there were some gentlemen who were not satisfied, it would be best to have an inquiry. If 5s. 10d. a week each was an extravagant sum to spend in feeding the girls he could not support his children on such a sum. But he was not there to defend the cost of the institution, but only to plead for an inquiry, and sorry should he be if any gentleman having inquired into the cost of the education afforded should desire it to be less equal to the requirements of the times. He desired to secure unanimous support for that institution in each minister's family.

Mr. GRIMWADE inquired what the acceptance of the report would commit them to?

Mr. T. SCRUTTON said they put forward four suggestions, and they asked the governors to tell them what they were to do.



Mr. GRIMWADE intimated that there was more than that involved, and that if the report was adopted the whole question would be begged. Mr. SCRUTTON had sent out a letter inviting proxies, and he had done so also, and had received a large number of proxies. He was very much in harmony with what Mr. Wright and Dr. Kennedy had said, but he did not wish to be debarred from using those proxies against the fourth suggestion.

Mr. SHEPHEARD, as solicitor to the institution, said, according to sub-clause eight, proxies could only be received in connection with the adoption of the report.

Mr. GRIMWADE, after some explanatory remarks relative to a circular he had issued on the subject, then read a statement, in which he assumed that the college was founded for the children of ministers having limited incomes. It was feared that that object was in danger of being set aside, and the proposal to admit the daughters of laymen had strengthened the suspicion. The financial embarrassments of the managers were much to be regretted, but it was gravely questioned whether that scheme afforded a reasonable prospect of relief. A difficulty arose in dealing with that matter from the fact that no adequate details of expenditure had been supplied in the governors' reports. Mr. GRIMWADE proceeded to state that each pupil cost 39*l.* 10*s.* a year, the total expenditure on maintenance account being given as over 6,000*l.*, including interest on mortgage. If rent were to be added, it would be over 45*l.* a-head, though the school year was only thirty-nine weeks. The managers said they did not see their way to any decided step in the direction of a reduction of the expenditure. To show that this might be easily accomplished a comparison was instituted between Milton Mount College and some analogous institutions. Thus the cost per head in the Congregational School for Ministers' Sons at Lewisham was 32*l.*, though there were but eighty-seven pupils against 150 at Milton Mount, where at the same rate of expense 800*l.* a year might be saved. The household expenses in the two institutions were respectively 20*l.* and 25*l.* 10*s.* per head. At the latter the girls should be expected to do much that would lessen expenditure. At Milton Mount twenty-three girls went up for the Cambridge local examination, of whom only eleven passed with honours; twelve merely satisfied the examiners. At Lewisham the seventeen boys who went up all passed; fifteen in the list of honours. At Milton Mount barely 50 per cent. passed in the honours list, and 87 per cent. at Lewisham. A similar comparison was entered into between Milton Mount and "Trinity Hall," a Wesleyan school at Southport, and the Haverstock Hill School. In the latter the cost of housekeeping per head was 9*l.* 4*s.* 10*d.* While at Milton Mount, the household expenses for 150 children were 4,242*l.* a year, the amount of these expenses at Haverstock Hill, where the average number of children was 408, appeared on the face of the published accounts to be 3,106*l.* Crossley House School was also referred to as showing greater cheapness of management, and it was contended that there was room for a very considerable retrenchment of expenditure at Milton Mount, without creating any fresh obstacles to carry out the scheme of the school as originally planned. The present financial position of the college was simply one of insolvency. With a debt of 5,000*l.*, with the further obligation lying on the managers of repaying to the "Crossley fund" 2,600*l.*, and a probable deficiency during this current financial year of 2,000*l.*, the position was one which called for immediate curtailment of unnecessary and ruinous expenditure. An independent committee of investigation was therefore suggested, and the following points indicated as topics for their consideration:—That the college should be a place for the training of teachers in primary schools, that the balance-sheet of the "High School," advertised as in connection with Milton Mount College, in another part of the town, and attended by the lady principal, should be presented to the governors, and that the breaking up of the school for a spring term should be considered. Certificated teachers should be secured for the pupils, and an efficient house committee to control all expenditure be appointed. In conclusion, Mr. GRIMWADE said that no denominational institute was more popular a few years ago than the school at Milton Mount. The very first report recorded promises of 9,650*l.*, the second that 15,000*l.* had been obtained. Nor was it correct to say, as had been affirmed, that there was a falling off in the year 1874-5. The item of annual subscriptions was not then large, because efforts were being chiefly made for donations, and it was in the year 1875 that the late Henry Brown, Esq., made his will and left the legacy of 2,000*l.* for scholarships. There was no reason why the school should not be again popular. Congregationalists were not wont to forsake a valuable object which commanded their confidence. The managers knew full well that some of the wealthiest churches of the denomination, and some of the most liberal givers, withheld their contributions from the school at Milton Mount. For the reasons already stated, he repeated that in his judgment the best means of restoring the confidence and support of the churches was by the appointment of a committee of investigation.

Mr. SIMPSON seconded the proposal. They all had but one object in view—the benefit of the institution, and they all desired that it should prosper. The speaker then criticised the way in which the treasurer's account was presented.

Mr. THOMAS SCRUTTON said the question was

narrowing itself to that of the kind of college that was wanted, and until that question was decided it would be utterly impossible for them to go on. He did not know what Mr. Grimwade called strong language, but he would only say heaven preserve him from such! Mr. Grimwade had said, in reference to their suggestions, that he believed it to be a perversion and violation of the principles on which the institution was established. That statement was addressed to ministers and laymen by one who had their respect and the respect of many in the country. In refutation of that assertion, the speaker then referred to the declarations made at the formation of the institution, showing that the managers had a discretionary power to extend the benefit of the institution to others than the daughters of ministers as they saw fit. It was also repeated in subsequent reports, and in 1872 Mr. Grimwade himself moved the adoption of the report, and expressed his satisfaction with it. It was also declared in various circulars which had been issued by the then honorary secretary—Mr. Guest—that its trust deed gave power to admit the daughters of laymen. They had done all they could to carry out the wishes of the governors, and yet a gentleman respected in the country openly set before the country that they were guilty of a perversion and violation of the principles on which the institution was founded. He hoped that that charge would be withdrawn by Mr. Grimwade. The board of management claimed that they had been faithful to the trust committed to them. With respect to the education given they could show distinctly that no subject had been taken up which was not necessary to meet the requirements of the Cambridge examiners. On the subject of the accounts, he had said over and over again that his rule was never to take a certificate from an auditor for what he had not done. Everything received was paid into the bank, and the bank-book became the cash-book, and Mr. Holborn certified that all the money received had been accounted for. With regard to the friend who had criticised the accounts, it was hard to believe that he understood anything about accounts at all. All the accounts were settled monthly, and every account was sent up to his offices and checked by one of his own clerks, who also went down and checked the petty cash account of Miss Hadland. It was their practice to estimate what the expenses were likely to be, and they kept a check on the actual amount expended. Mr. SCRUTTON then referred in detail to the several items of expenditure, and asked if it was possible to reduce them.

The Rev. T. BLANDFORD asked if it was necessary to go through each item in that way, and the Rev. A. HANNAY said that certain imputations having been made it was necessary to answer them.

Mr. SCRUTTON, resuming, said their great difficulty was to pin the opponents of their scheme to any definite statement. The money he was dealing with made up a third of the expenditure. He then referred to the cost of the education given. They had the interest of the college at heart, and they claimed that they had been faithful to the trust committed to them, which was to give every facility to enable the pupils to obtain the Cambridge certificate. They were ready to show their accounts to any committee, and they asked that the report should be loyally accepted by every one, and that there should be an utter cessation of that continued irritation.

The Rev. W. GUEST said he thought it a little hard that an honorary secretary should be said to be responsible for documents which he had issued according to the instructions of the board. He had always believed and said that the college was intended for the daughters of ministers, and he had only thought that if in the future ministers' children were so well provided for as not to need such an institution, it might then be made available for laymen's daughters.

Mr. JUPE referred to the report for 1872, and the estimate of expenses then given, 2,225*l.*, which averaged 15*l.* a-head from parents and 15*l.* a-head from the college funds. But now the expenses averaged 37*l.* a-head. He thought that there was room for something to be done to reduce expenses. An opportunity should have been given to the governors to form a correct judgment on those matters, and he regretted exceedingly that they had not said that they were ready to give any information and afford any facilities for such inquiry. Most of those gentlemen he esteemed, but he felt justified in the position he had taken on that matter, and he trusted that the inquiry would be a full and free one.

The Rev. Dr. RALEIGH said he should not have ventured to interfere in that discussion if he had not happened to sit next to Dr. Kennedy, and to have been entrusted by him with his resolution, which, it had struck him, Mr. Grimwade might be disposed to accept. He had watched the progress of that institution, and greatly admired the energy and perseverance of the managers, and those attacks had been continued during a certain number of years. He had a deep and solemn conviction that if they wished to see that institution live and thrive, and to give it the very best conditions of efficiency, they must find some point of harmonious and quiet action. He ventured to read Dr. Kennedy's resolution, which was as follows:—

That, without any prejudice to the existing management of the college, and without pre-judging the question of receiving a limited number of the daughters of non-ministerial gentlemen into the college, it is hereby resolved—That a special committee be appointed (a) to make inquiry whether any reduction can be made in the

teaching staff or its expenses, without impairing the education imparted in the college (b) to make inquiry whether any reduction can be made in the domestic expenditure in the institution; (c) to report generally on the best means of securing an increased income for the college. That the committee consist of Messrs. T. SCRUTTON, E. GRIMWADE, Dr. RALEIGH, and Professor HARLEY, who shall have power to add seven other gentlemen whom they shall have mutually agreed upon.

The report having been adopted, Dr. RALEIGH moved Dr. Kennedy's resolution. It was seconded by the Rev. G. S. BARRETT (Norwich), who said that as one of the board of management he must say that he had never taken part in any public work which had caused him greater joy in one way, and greater pain in another way, than that connected with Milton Mount. To hear speeches and charges such as they had heard that day inclined him to say that he would resign his seat upon the board. If Mr. Jupe and Mr. Grimwade, before circulating documents charging the board with perversion of language, had asked for documents, they would have been saved heartburnings. The gentlemen who objected to the board's proposal did not tell them how they were to accomplish the end that proposal was intended to meet. If they wanted to preserve to their ministers' daughters the high ability of Milton Mount, they could not reduce the expense of the educational staff. He regretted what Mr. Grimwade had said, that the board of management was viewed with a want of confidence in the country, for there were men upon that board who had every claim to confidence, and ministers owed an increasing debt of gratitude to those laymen on the executive who had never received from them a word of commendation; but instead of that, had received petty, carping criticism—criticism as ignorant as could be, and reiterated again and again as if it had never been answered. He protested against it, and said that the whole of the Congregational body owed a debt of faithful and loving gratitude to their friends for the work they had done. He trusted that when that committee had issued its report it would be accepted by all as a final one. If they said the expenses could be reduced he should rejoice; but if not, he hoped they would hear no more of such objections.

Dr. RALEIGH said it had occurred to him that it might be best to appoint a small committee to select the committee of inquiry.

Some further discussion took place, in the course of which Mr. GRIMWADE withdrew some expressions in the circular he had issued. He said that after the statement of Mr. SCRUTTON it would be folly to attempt to justify what had been said relative to the violation of trust; but the mistake had been made through his not having the trust deed before him when he issued his circular. The resolution was then unanimously carried. The meeting was then adjourned to that day four weeks, and a vote of thanks to the chairman concluded a prolonged meeting.

The Seventh Report of the Milton Mount College, which was taken as read at the above meeting, commences by quoting from the earliest document issued in connection with the college, in which it was stated that the institution was intended to be one where the pupils would be prepared to pass the University Examinations, fitted to become teachers, and where religious culture and domestic training would be imparted to girls admitted for 15*l.* a year. The managers felt that the question whether the education should be purely elementary or such as would enable the girls to earn their own living by gaining the Senior Cambridge Certificate was decided by the managers in the last manner, and no subject had been taught which was not essential to that end. The physical training of the girls had been carefully cultivated by means of the gymnasium. Plain needlework and dress-making, mathematics, practical instruction in science subjects, Latin, and English language and literature, history and geography, together with lessons in social economy and cookery, were all parts of the instruction afforded. Although but five years had elapsed, the results of the plan pursued had been most encouraging. Pupils had been successful in public examinations, and more requests were received for the trained student teachers than could be met. The percentage of passes was in advance of 1876-7. The names are then given of 79 pupils who passed public examinations during the year ending April 1. Thirty-one were successful in two examinations, six in three, and two in four; so that 122 passes are recorded on 150 pupils. Seven former pupils also passed public examinations during the year. Legacies had been received or advised of 50*l.* from the late Miss Roberts, Tunbridge, and 2,000*l.* from the late Mr. Henry Brown, Bradford, for founding two or more scholarships for the daughters of Congregational ministers attending the college. The financial position of the college is then referred to. The subscription list of 1,600*l.* indicated a large amount of support, but was far from adequate for the full establishment. After earnest consideration the managers propose the following alternatives:—Either a reduction of expenditure—to which the Board did not see their way if the original scheme was to be carried out—to increase the fees payable by ministers, which now averaged 16*l.*, or by reducing the number of pupils by one-half—or to put in force the provision in the trust deed enabling the governors to open the college to others than the daughters of ministers. The admission of thirty pupils at eighty guineas would bring a net income of 2,000*l.*, and the Board had thought it right to prepare all the



requirements of the trust deed that the governors might legally consider the subject. The Board failed to find any instance of a college giving a high-class education obtaining the larger part of its receipts from annual subscriptions. The same difficulty was equally felt by the Church of England and Wesleyans. The Board concluded by asking the governors to give instructions for their future action.

#### NEW COLLEGE.

The annual meeting of the subscribers and friends of this institution was held at the library on Friday evening last. Refreshments were served previous to the meeting, which afterwards took place in the library. Amongst those present were Mr. Samuel Morley, M.P., Professor Newth, the Revs. Dr. Stoughton, J. C. Harrison, Dr. Redford, Dr. Raleigh, Dr. Angus, E. White, and Messrs. H. Wright, H. Spicer, Dr. F. J. Wood, &c. After singing and prayer offered by the Rev. Dr. Raleigh, the Rev. J. Oswald Dykes, D.D., of Regent-square Presbyterian Church, addressed the students.

Dr. DYKES said he only intended to speak a few kindly and friendly words to the students, such as might come from a busy man, engaged in that great profession and office towards which they themselves were looking. He had nothing to give them except a few words which would come from the heart of one who had been serving the Master for a number of years, and might be helpful to those who were preparing to serve Him. In looking back upon their student days they saw how precious that time was, and how little use they had made of the most precious of life's opportunities. If it was too much to say that in the period devoted to study for professional life, the bulk of a student's stores was laid up, it was not too much to say that the bent of his mind, not only in his studies but on the great principles of religion, was fixed almost beyond the possibility of a change. The type of a man's opinions were fixed at college, as also the attitude of spirit in which he was to look upon his work and the truth he had to declare. If it were otherwise it must be only because of some great influence encountering him in after life. It was, therefore, of the greatest consequence not only what they learnt, but how they studied, and in what spirit they addressed themselves to their work. The intellectual attitude of a student of theology must be one of fairness, candour, and fearlessness. Prejudice was the foe of science, and there were prejudices of the intellect against which they must be on their guard. In no sphere of study was prejudice more likely to be strong and constant than on religious questions and questions of theology, which were the scientific formulation of them. "Prove all things" was the scientific student's motto, and they ought all to be scientific students, for theology was the queen of the sciences, but not on that account less amenable to those fixed laws which governed other sciences. Students must be dispassionate and look at all things in the dry light by which alone truth could be correctly seen and discovered. Investigations must be pursued with the desire to know that which was true, and to hold fast to it at all costs and consequences. Candour in investigation, honesty of inquiry, required that they should be on their guard against misleading prejudices of various kinds. He should only mention two. To be a good student of spiritual truth and theological truth, a man must be above the weakness of suspecting new ideas, or of refusing new light and evidence from any quarter: that was the prejudice of Conservative minds. But he must also beware of that other weakness of being fascinated and prepared to accept ideas because they were new, the prejudice which affected a different class of minds, but which the dispassionate student would recognise as not less dangerous, and, in the present age, probably, the more dangerous of the two. There was an unworthy fear of departing from the well-trodden ways of belief on theological questions, and an unworthy fear of being called old-fashioned; and of the two the temptation to appear liberal-minded by too early taking up the fashion of the age was the greater temptation. He was not sure but that it was the weaker weakness of the two, because all cautious and wise men would treasure greater respect for the ascertained results of the past, and would be cautious of novelties on questions which had exercised the most prayerful temper of many great minds through many centuries. Presumption, apart from positive truth, with regard to a certain doctrine is of almost incalculable strength—that presumption, arising from the consensus of students through so many centuries, verified by the results of Christian life. That presumption was not one which a man would lay aside. Any opinion which came before them as a novelty and appeared to traverse any of those beliefs which were the results of scientific investigation in the past, came weighted with probability against it, and no wise man would take it up without demanding that its proofs should be very thorough and very scientific. But that did not debar the student of theology from a devout endeavour to reach spiritual certitude through the channel of religious life. There were two sources from which they derived their knowledge as theological students. The great bulk of what they were there to learn might be called knowledge about religion rather than religious knowledge, and must be judged by the same tests as secular knowledge. Another kind of knowledge altogether was the knowledge, not of the facts and details which clustered around religion, but the knowledge of

religious realities and truths, and of Him who was the personal truth in religion. A knowledge which was not to be got by the same knowledge which clustered around it, and which was open only to the spiritual mind, and that interior knowledge of religion, of the truth of God, and man's relationship to God, and as affected by the revelation of God in the world, that was the thing which was open to them only through the Christian life. No college life or intellectual process as such would enable them to reach that. He would very earnestly press upon them the consideration that in the present age there was a very serious and great danger lying close to the intellectual side of religion—the danger of allowing the great mass of secular knowledge gathered around religion to assume a disproportionate place, so as to drive into the background that real knowledge of God and the relationship of man to Him which was open to the meekest Christian. (Cheers.) There was deep philosophy as well as theology in St. Paul's words that spiritual things were spiritually discerned, and St. John said that there was an union from the Holy One in virtue of which the believer did know all things essential to life and godliness. And both those statements rested upon the teaching of the Master himself. "If any man will do His will he shall know of the doctrine whether it be of man or of God." What they needed was that deep inward knowledge which came from experience of the spiritual life, and which could only be got through practical life, and which was the only root of certitude on those questions. The student's studies were conditioned by his own religious life. Personal intercourse with the Divine by faith and the school of trial and obedience were the best tutors, and no student could know what he needed to know unless he had been a diligent learner in that school as well as in the school of human science and learning. The religious life of a student lay open to some special dangers of a subtle and serious character. Professional acquaintance with sacred subjects sometimes had a tendency to breed irreverence. When the mysteries of faith and the most tender themes and those which lay nearest to their God, were subjected to intellectual handling and to logical discussion and argument as they must be, and when that had to go on daily, and had to be the business of teacher and taught, and the work of their lives, how easy was it to lose that awe and chastened holy fear, that tender shrinking reverence with which ingenuous souls approached such subjects. How easily they might lose the very qualities of soul which were the most precious things they brought to those halls of learning. (Cheers.) Against those things they all needed to contend, and it was only as they had that jealousy and circumspection that they could enter upon the study of theology with real safety and hope for real success. That risk was common to all theological students in all generations, but there was another danger special to their own times—the critical, inquiring temper which saw difficulties all around, and which sought to verify everything with the utmost possible rigour. It was the spirit which tended to enfeeble the conviction and damp the enthusiasm of the student and minister. It was a very serious and alarming fact, because to preach the good news from God, which was to be their future life-calling, with effect, it was necessary that the preacher should be possessed with a well-assured certainty of the things he preached, and that he should be able to witness for those things with a holy persuasive dogmatism. The force of the pulpit lay in testimony, in witnessing, and no man was a credible witness whose language was dubious. They must get to something of Paul's mind, when he said, "Though an angel from heaven preach any other Gospel, let him be accursed," and to St. John's, when he said, "We know that we are of God, and that the whole world lieth in wickedness." If they could not as true men speak with a tone of confidence, they were not qualified to be preachers. That spirit of dogmatism need not extend to all Christian doctrine, nor to any particular scheme of theology, nor to all their opinions round about religion, but it was pledged to the essential foundation truths upon which religious life turned. If they would be preachers they must also have what he might call moral enthusiasm for God and humanity, and for Christ as the link between; a love for God and a deep heart-sympathy with the purpose of God's heart, in Christ's mission, and a longing to be sharers in that work. The theological temper of the time and its general outline warred against such faith and enthusiasm, but he earnestly besought them to endeavour to attain for themselves that earnest and profound conviction of the truth they were going to speak in the ears of men. In conclusion, the speaker said that there were three things which would help a student. He must be extremely careful to cultivate the devout side of his own religious life, to seek direct personal communion with God, which was the only way that a man could get to be certain that he had found truth and light and God in Christ. It was to be sought in the closet, as the channel where spiritual certitude was to be first found. They must distinguish between the subordinate points of dogmatic learning upon which it was safe for men to hesitate and speak with a certain reserve, and those essential truths upon which they must be perfectly certain. There was a central verity, and other truths lying beyond it, to which only that amount of weight which really belonged to them should be attached. His last suggestion was that the student should, along with his academic studies, keep himself in active

personal sympathetic contact with the needs of men and with the healing virtues of the Gospel. Clinical practice was essential to attain that needful confidence in their pharmacopoeia. If they kept themselves in contact with the needs of humanity, and with the healing virtue which was flowing into humanity from the cross of Christ, and which they saw saving those willing to be saved, and bringing joy and peace to aching, weary hearts, they would succeed in keeping up in themselves that confidence in their message which would make them successful preachers and pastors. (Cheers.)

Professor GODWIN, having offered prayer on behalf of the students leaving the college, Mr. Samuel Morley, M.P., took the chair, and the business of the annual meeting was transacted.

The Rev. W. FARRER (secretary) read the report, which stated that the twenty-eighth annual session opened on Sept. 28, when the Rev. Dr. Angus delivered the introductory lecture. Thirty-two students returned after the recess, and eleven were newly admitted. Dr. Angus had lectured throughout the session on the English language and literature to united classes of students from Regent's Park College and New College. Mr. E. J. Evans, B.A., had been appointed to the chair of Hebrew and German. A *soirée* was held at the college on Nov. 30, when the Rev. J. Baldwin Brown lectured on "Wycliffe and the Dawn of the Reformation in England." One student had matriculated at London University, another had passed the first B.A. examination, and a third (Mr. John Davis) had obtained the B.A. degree. Mr. B. J. Snell, M.A., B.Sc., had become co-pastor with the Rev. A. Reid, at Newcastle-on-Tyne, and Mr. G. E. Morison, pastor elect at Diss; Mr. Charles Morgan had left for family reasons, but would probably become a minister of the Gospel; and Mr. G. F. Cullen was appointed to the church at Winchester. Mr. J. A. Beard, another senior student, was resting, under medical advice, before undertaking a pastoral charge. The pulpit services of the students were favourably appreciated by the churches; the Sunday lists for the year showing a good and increasing average. The Preaching and Mission Stations were maintained in full efficiency, with some additions, especially at Stanwell, near Staines. Mr. Edward Churchyard had been compelled by age and infirmity to relinquish the collectorship, and the Council had felt it right to mark their sense of his long and faithful services, during thirty-four years, by a parting gratuity of 25*l*. The council regretted that the income of the year had not been equal to their expectation, through the death of subscribers and decrease of congregational collections, which had yielded not quite 150*l*. as against 348*l*. last year. Some liberal gifts deserved special acknowledgement, as another of 100*l*. from Mr. J. Remington Mills, and 50*l*. from the treasurer, Mr. G. F. White; and 50*l*. from Berman's trustees. Three legacies—one of 300*l*. from Mrs. Emily Brown, of Regents Park, one of 50*l*. from Miss Mary Roberts, of Tunbridge, and one of 100*l*. from Mr. Thomas Stainton, of St. John's Wood, had sufficed to extinguish the debt due to the treasurer at the last annual meeting; but on the current year's account there was again a deficiency of 295*l*. The report concluded as follows:—

Much has been done of late, and more, perhaps, will be done in the course of the next generation for the improvement of general education in England. We, who profess to love the light, and to walk in the light, cannot but rejoice in the spread of light from whatever quarter it may come. But no increase of general knowledge can abrogate the necessity for Christian teaching and for the provision of a thoroughly trained and qualified succession of Christian teachers. Rather, while tending to specialise the work of the theological college, thus making the institution to answer more strictly to its name, the advancement of general knowledge and intelligence involves the necessity for a higher order of ability and a larger measure of Christian culture in those who aspire to be the guides and helpers of their fellow-men in spiritual things. Earnestly, therefore, in view of the labours of another year, would the council invite their constituents to the renewal of sympathy, effort, and prayer, not only for this college, but for all the colleges of our land, for sympathy is the very life of the colleges, as in the sympathy of the churches, and of Him who is their Head; of effort, for "faith without works is dead, being alone"; of prayer, for, while human effort may be doing its very best, it will be vain unless we remember and practically acknowledge that "our sufficiency is of God."

The total receipts were 4,470*l*. 9*s*. 1*d*., and the expenditure (including balance due to the treasurer on last account) 4,766*l*. 2*s*. 9*d*., leaving 295*l*. 13*s*. 8*d*. still due to treasurer.

Professor NEWTH reported that the students had done good honest work during the past session, and expressed his gratification at the progress made by those in his own department.

The following is the list of prizes and certificates:—

#### CERTIFICATES OF HONOUR.

In the Third Theological Year—Mr. G. T. Cullen, Mr. B. J. Snell, M.A., B.Sc.

Second Theological Year—Mr. J. Davies, B.A., Mr. T. Pearce, Mr. J. Pether, Mr. T. Searle, Mr. H. J. Burton, Mr. E. Gould, Mr. J. Oates, and Mr. E. R. W. Skinner.

First Theological Year—Mr. L. Davis, Mr. J. Hoatson, Mr. H. W. Price, Mr. J. Thomas, Mr. Arthur S. Hockett, Mr. T. Mundle, Mr. C. Playll, Mr. J. S. Wolstencroft.

Third Literary Year—Mr. G. C. Portans.

Second Literary Year—Mr. D. T. Evans, Mr. M. A. Hodge, Mr. H. J. L. Matson, Mr. M. D. Morgan, Mr. T. S. Ross, Mr. C. W. Smyrk, Mr. W. W. Watts, Mr. W. Williams.



First Literary Year—Mr. Arthur Avan, Mr. Robert Jarvis.

Mills Scholarship—Mr. J. A. Mitchell, B.A.  
Pye-Smith Scholarship—Mr. John Davis, B.A.  
Pye-Smith Prize—Mr. H. W. Price.

Harris Scholarship—Mr. Thomas Pearce.  
Bennett-King Scholarship—Mr. D. T. Evans.  
The Wardlaw Missionary Exhibition—Mr. E. W. Skinner.

Kendal-Binney Senior Composition Prize—Mr. J. Oates. Junior Composition Prize—Mr. C. W. Smyrk and Mr. J. S. Wolstencroft.

Kendal-Binney Senior Elocution Prize 10/-—Mr. J. Thomas. Junior Elocution Prize 5/-—Mr. R. Jarvis.  
Books to the value of 10/- each have been awarded from the Selwyn Fund to Mr. B. J. Snell, M.A., B.Sc., and Mr. G. T. Cullen.

The CHAIRMAN said he felt it a great privilege and honour to occupy that position. He had great belief in an educated ministry, and desired to have a large amount of consecrated intellect; but he believed the common people wanted the simple Gospel. He was greatly afraid of their drifting too much from the great fundamental bases of faith which were beyond human proof. They did not want controversy in the pulpit. He was quite satisfied from personal knowledge of the villages of England that the common people never heard more gladly, even in the days of the Master, the simple preaching of the Gospel. He ventured to say, that however much they valued scientific study, and sought to master great intellectual subjects, they must keep close to the Master they were seeking to serve. They heard too much in the pulpits about there being two sides to a question and the balance of evidence; and he did not think that certain great truths were so thoroughly believed as they were in the past. He greatly feared that in the conflicts of the present day they were aiming at being intellectual gladiators rather than seeking to win the people over to the simple truth. He should like to have a commission of inquiry to see whether they could not arrange to help young men to pass through the necessary course of study before they were fully committed to the ministry. The courts of learning in Oxford and Cambridge were now open to them. At one of the colleges at Cambridge, for much less than half the expense, and with a saving of at least three years in the life of a young man, a university degree might be secured by him, and he might then come there and enter upon the higher training for the higher work of the ministry. He had known some students who had been forced into the ministry, for which they felt they had a serious disqualification. He had great faith in the general body of Congregational ministers, but at the same time he believed that there was very much to lead them to look at the causes of difficulty amongst them which had not been removed from the most earnest friends of the denomination. He was expressing the views of those who earnestly desired to have in their pulpits earnest preachers of the Gospel. There was plenty of scope for intellectual power; only let those who felt themselves drawn in that direction not look to the pulpit. They desired intellectual preaching, but there must be that statement of the simple truth which was the great want of the day. The work of the ministry was one of the greatest expressions of sympathy with the people, but he knew villages in the country where people were living as if they were in the centre of Africa. They wanted men who would go out and speak to those people. He desired to express his very hearty wishes for the continued success of that institution, with which he had had very close and pleasant relationship. (Cheers.)

The Rev. J. P. CHOWN moved the adoption of the report and the election of the council, which was seconded by the Rev. A. ROWLAND, LL.B., and carried.

The Rev. T. NICHOLSON moved a vote of thanks to the treasurer (Mr. G. F. White), which the Rev. Dr. SIMON, of Spring Hill College, seconded, and it was adopted.

Other formal resolutions were then adopted, and the meeting terminated.

#### THE ORPHAN WORKING SCHOOL.

On Thursday the 120th anniversary of this ancient institution was held at Haverstock Hill, where, as early as eleven in the morning, a large number of the friends and supporters of the institution had assembled to witness the examination of the children and the distribution of rewards and prizes—a little extra interest being manifested on the occasion from the fact that the chairman of the morning was the Hon. John Welch, the United States Minister in this country. Amongst the ministers and gentlemen present were the Revs. J. Dinwiddie, J. Matheson, W. Tyler, J. B. French, J. Tarbotton, and Messrs. E. Sturge, J. Clark, A. Miall, Bonsor, J. Ness, &c. The hall was decorated with the American flag, which was suspended over the chairman's head, who was introduced to the meeting by Mr. J. Kemp-Welch. After the children had sung, "Our God, we thank Thee," an examination in Holy Scripture was commenced by Mr. J. Barton, of the St. Pancras Schools. After an anthem, "Rejoice in the Lord," Mr. W. R. Adams, of the Lisamore-road Board Schools, conducted an examination on the Stuart period of English history; Mr. G. Collins, of the Borough-road, examined the children in geography; Mr. Spratling, of Aske's Hatcham Schools, conducted the examination in mental arithmetic and animal physiology; while that in spelling fell to the share of Mr. J. T. Adams, Whitfield Tabernacle Schools; and the

answers of the children gave universal satisfaction. After the distribution of the prizes, the chairman said they had been brought together that morning by the power of sympathy. That institution was one of the many in London by which those who needed charity were brought within the reach of those who had charity to give. He could not conceive of anything more joyous than such a sight. As good teachers made good scholars, it was clear that the children were well trained. Of late years there had been an immense improvement in the science of education, and there the children received one which would fit them for the highest walks of life. He believed the institution was under the care of men who were in every way fitted for their post, and who had at all times the welfare of the institution deeply at heart. As a foreigner, it was especially pleasant to him to be present on such an occasion. He believed that great as had been their success, there was a bright future in store for them, and he hoped that they would long continue to rear up children in that school for the honour of their Lord and Saviour. In proposing a vote of thanks to the chairman, Mr. Basil Wood, J.P., intimated that they could not regard him as a foreigner, as in reality America was doing the same work as England in this respect.

After luncheon, the Chairman gave the toast of "The Queen," which he said came from his heart, as she was admired by no people more warmly than by his own. In proposing the toast of "Prosperity to the Institution," the Chairman remarked that ancient as it was it had all the vigour of youth. The toast was acknowledged by Mr. Charles Tyler, who said he had received 130 letters from gentlemen who were unable to be present; and as a proof of the vigour of the institution, he referred to the fact that they had lately undertaken the charge of the children of the Alexandra Orphanage, for which funds were urgently required. He also referred to the excellence of the Ladies' Committee, who looked well after the children after they had left school. Mr. Basil Wood, J.P., then proposed the health of the chairman, who claimed to be able to sympathise with the two countries of England and America, as they were so much alike. They had the same principles, and claimed to have developed them a little more fully. They had inherited English traditions. They had an advantage as regards climate. In America they had no fog nor rain as they had here, and he was happy to think that if crops were bad here, in America they would grow enough for them all. The Rev. John Matheson, of Hampstead, proposed the "President, Vice-President, and Committee," for whom Mr. E. Sturge returned thanks. The toast of the ladies was then given by the Rev. W. Tyler, who spoke of his travels in America and of his attachment to his native land. Mr. J. Ness having suitably replied, Mr. J. Lester gave "The Examiners," acknowledged by Mr. Barton. The "Officers of the Institution" were proposed by Mr. Holt, and responded to by Messrs. Smith and Finch.

After this the company repaired to the playground, where the boys were examined in drilling, much to the satisfaction of the committee and the spectators. In the evening the routine followed was much the same as that of the morning, with the exception that we had more recitations, and that the chairman was the Rev. Dr. David McEvan, of Clapham, and that among the prizes given were some for swimming and for the art of rescuing the drowning in accordance with the regulations of the Royal Humane Society. After the examinations, in an eloquent speech, the chairman congratulated the children who had won prizes, and expressed his hope that their success that day would be but a stimulus to renewed effort, though at the same time he begged the unsuccessful ones not to be discouraged, as he had found while at college, that the brilliant students had not been the most successful in the battle of life. He was much pleased with the prizes that were given for successful plodding. He then dwelt on the claims of the institution to a liberal support, inasmuch as it provided shelter and education for the fatherless—a class who had peculiar claims on the sympathies of the Christian Church. It was sad to see the waste lands of the country devoted to game, but it was sadder still to see human creatures left to run to waste. We were proud of our coal and iron, but far more valuable to us was the development of the moral and physical and intellectual faculties of the children. He feared there was an immense amount of mischief done by indiscriminate charity, and it was to the advantage of the Orphan Working School that it had been established so long, and it was delightful to think of the good it had done in that time. In proposing a vote of thanks to the chairman of the evening, Mr. Kemp-Welch dwelt on the peculiar kindness of the rev. gentleman in presiding, as the claims on his time were very great. After this there was a shorter drill examination to be witnessed, and the friends and relatives of the children in the school had an opportunity for a little agreeable intercourse, and it was not until a late hour that the last of the visitors left. It appears that the number of children now in the institution is 422 of whom 279 are boys and 143 girls; and that at the Alexandra Orphanage the number of children is 120.

#### SPRING HILL COLLEGE.

The session of this college at Moseley, near Birmingham, closed on Tuesday, the 18th inst. At half-past twelve o'clock the students, friends, and visitors assembled in the library of the college,

where a short service was held. Mr. R. W. DALE, M.A., afterwards presided, and stated that the formal business which it had been customary to transact would not be brought forward that day, it having been reserved for the annual meeting of subscribers, which would be held in September. Speaking of the position of the college, he said he believed that their finances would appear in September to be tolerably satisfactory. They had twenty-three or twenty-four students in the college, and there was room for ten or a dozen more. Dr. SIMON reported that the work of his classes during the past session had embraced the following subjects:—"The Evidence for the Existence of God," "The Doctrine of the Trinity," "The Doctrine of the Divine Immutability," "The History of the Christian Church down to the Fifteenth Century," "Butler's Analogy," "The Science of Man," ethics, rhetoric, and logic. He was glad to be able again to speak in high terms of the spirit exhibited by the students in all his classes. The examinations proved, on the whole, satisfactory. The other examiners were the Rev. Dr. Pulsford (Glasgow), R. Bruce (Huddersfield), G. Hunsworth (Kidderminster), and J. R. Wolstenholme (Wakefield). Professor MASSIE presented his report of the subjects studied by the various classes which had been prepared for the London University examinations. Messrs. E. W. Watson and A. S. Howell, to whom the first and second grammar prizes had fallen, had gained on an average 88 to 84 per cent. respectively of the marks.—Mr. JAMES SHAW, of Tottenham College, the examiner in classics, reported that the results of his examination were exceedingly satisfactory. The proportion of marks gained by the students in the first class was high, especially so in regard to Latin.—The Rev. F. BOLTON, of Lancaster, the examiner in New Testament exegesis, reported that the standard of knowledge attained by the students was highly satisfactory.—Dr. DEANE read his report with respect to the students of subjects in the Hebrew language, and exegesis of the Old Testament, science, mathematics, and natural philosophy. The work, on the whole, gave evidence of diligence, industry, and fidelity on the part of the students, some of whom were conspicuous for their excellence.

The prizes, which consisted of books, were then distributed as follows:—Theological division: 1st prize, George Pagett; 2nd, Nicholas M. Hennessy; honourable mention, David Jacobs and John H. Riddett. Literary division: 1st prize, Edmund W. Watson; 2nd, A. S. Howell; honourable mention, W. Darwent and John Davies. Classical grammar: 1st prize, E. M. Watson; 2nd, A. S. Howell.

Dr. ALLON then addressed the students. Dinner was provided in one of the dining hall, and about 120 ladies and gentlemen sat down.—Mr. F. KEEP presided, and proposed a vote of thanks to Dr. Allon for his exceedingly appropriate and able address, which he thought would be of great value to the students.—Mr. G. G. WHITFIELD, the senior student of the college, seconded the resolution, and said that if they could get into the spirit of Dr. Allon's address it would prove very valuable to them in all their work.—Dr. ALLON responded, and also proposed "Prosperity to Spring Hill College." During his remarks he strongly advocated the grouping together of their colleges. He did not know of anything more wasteful than the present college system, in which they found the work of a whole college being devoted to the education of between twenty and thirty men. If they adopted the system of grouping, it could be arranged for one staff of professors to lecture to the students of the united colleges, and in every respect a great waste of power would be averted.—Dr. SIMON followed, and alluded to the question of college reform, urging the desirability of more organic union between their churches and colleges, the entire separation of the literary from the theological training, and a closer association of the colleges, either in the form of co-operative amalgamation or in some other way. He also spoke as to the limitation of the subjects entrusted to individual teachers, and said that if they wanted thoroughly efficient men they must have them efficiently trained, and to have them efficiently trained involved the necessity of obtaining the services of men who knew their business and who had time at their disposal to carry it out. Other toasts followed, and in proposing the health of the chairman, Mr. R. W. DALE made a few remarks as to public preaching. He said some students had the impression that it was exceedingly easy, but he would remind them that it was not so easy as they imagined. If they were to prevent people from "thinking out their little thoughts during sermons," as Mark Twain had said, they would require great intellectual vigour and intense religious earnestness. Tea was afterwards provided.

#### CONGREGATIONAL MEMORIAL COLLEGE, BRECON.

The annual meetings of this college were held on the 12th and 13th instant, when, as usual, there was a large attendance of constituents, and among them the Rev. T. W. Aveling, D.D., as the representative of the Congregational Fund Board, the original founder, and still the liberal patron of the institution. The last session commenced with forty-three students on the college roll, of which number ten have now left; eight to be the pastors of churches in Wales, one to be a missionary in heathen lands, and one, for special reasons, to



pursue an additional course in some English college.

The students were examined by the Rev. J. Kennedy, M.A., D.D., Stepney, in theology and philosophy; by the Rev. Professor Redford, M.A., LL.B., of New College, London, in Hebrew grammar and the Hebrew Scriptures; by the Rev. Professor Christie, M.A., of Hackney College, in mathematics (including trigonometry and conic sections), natural philosophy and chemistry; by the Rev. Professor Evans, B.A., Ph.D., in Latin, Greek, German, and English; by the Rev. W. Farrer, LL.B., New College, London, in Biblical literature, Greek Testament, and Greek and Latin classics; by Henry Spicer, Esq., B.A., Highbury, London, in English composition, rhetoric, &c.; by the Rev. Thomas Johns, Llanelly, in the grammar of the Welsh language—all of whom have given very favourable reports of the attainments of the students. Dr. Aveling conducted the oral examination of the students, and gave a satisfactory report.

There were twenty-one candidates for admission into the college, and eleven of that number were admitted to the usual probationary course. This year there were two entrance scholarships, of the value of 25*l.* and 15*l.* each tenable for one year only. The first was divided between Mr. Evan Evans, Pisgah, Cardiganshire, and Mr. Rees Rees, Tynycoed, Breconsire; the second between Mr. D. Benyon, Merthyr Tydfil, and Mr. Morgan Davies, Llandilo, Carmarthenshire. The money for these scholarships was obtained from R. S. Hudson, Esq., Bache Hall, Chester, who gave a donation of 50*l.* to the college.

The balance-sheet of the treasurer shows a better state of things than was expected, considering the depressed condition of trade, and the increased number of students upon the foundation. The deficit only amounts to a few pounds, though this gives a somewhat more favourable impression than the absolute reality warrants, owing to the insertion of certain donations which have been given for special purposes.

The general meeting was of the usual kind, consisting of certain business resolutions common to all such meetings. The only novelty in the proceedings was an extended reference, made by one of the speakers, to the history of this venerable institution, which, in its earlier stage, can claim the honour of having been the *alma mater* of Archbishop Secker, Bishop Butler, Jeremiah Jones—the well-known writer on "The Canon of the New Testament"—and Samuel Chandler, the acute apologist of Christianity, and the intrepid defender of toleration. The speaker adverted to the enormous sum of money which the Congregational Fund Board must have spent upon this college from the beginning until now, and the incalculable benefit it must have conferred upon Wales and Welsh Nonconformity.

At the close of the meeting Dr. REES, of Swansea, read an address to the students, practical in its character and full of interest. He was followed by Dr. AVELING, who, without previous arrangement, spoke to the students in such a way as to touch their hearts and to leave behind him the best impressions.

#### OWENS COLLEGE, MANCHESTER.

At the annual prize distribution of Owens College, Manchester, on Friday, Mr. R. C. Christie, Chancellor of the Diocese, took the chair. He observed that the honours and degrees obtained by students of the college in the past year seemed to have been of a higher character than before, and he congratulated Mr. Summers on winning one of the gold medals for the degree of M.A., London. This medal had only been awarded eight times in the forty years it had been offered for competition. Referring to the Manchester University scheme, he said it was with great regret and surprise that he and his colleagues learned that a draft memorial emanating from the Yorkshire College of Science, was being circulated among persons of influence, praying that if the new University was established, its constitution should be such as to empower it to incorporate any other college desiring incorporation, and saying that the suggestions of the Owens College were not calculated to attain this end. The Owens College had made every provision for the admission of other colleges under their new scheme, and had in fact received the censure of some of their friends for so doing. Nothing would induce them to have anything to do with the charter unless there was a clear provision made that every college which wished to be a member of the University should be really and truly what a college for the study of arts and science should be. He mentioned that the Duke of Devonshire had nominated as a governor of the college Lord Cardwell. His lordship had accepted the post. The scheme for making the Owens College a University was a Manchester scheme, and he could not see any name so well fitted for it as the University of Manchester. But the name was not an essential thing. What they wanted was to keep up in every way a high standard of culture both in arts and science; that they should have real academical training and discipline, and not a mere degree-giving institution.

Mr. Ronald Bayne, of the City of London School (son of Mr. Peter Bayne, M.A.), has been elected Heron Exhibitioner of University College, Oxford. The value of the Exhibition is 82*l.* per annum for four years.

#### ELECTION INTELLIGENCE.

The death of Mr. P. E. Eyton has created a vacancy for the Flint Boroughs. Mr. J. Roberts, of Liverpool and Abergele, was on Monday selected as the Liberal candidate. At the meeting of delegates at which this choice was made a letter was read from Mr. Gladstone, who counselled union among the party, and said he "felt confident that they would not in Flintshire exhibit those divisions which had been to the Liberals such a source of weakness, and which had been the main cause of bringing into power a Government which had so greatly arrested the progress of sound legislation, and needlessly, even wantonly, increased the burdens of the people." The Conservatives, being doubtful whether Mr. Pennant will return from the Continent in time, have decided to substitute as their candidate Sir Grenville Williams, nephew of Sir Watkin Williams Wynn.

At a largely attended meeting of the Liberal Association, held at Middlesboro' on Monday night, it was unanimously resolved to request Mr. Isaac Wilson to allow himself to be put in nomination as a candidate in the place of the late Mr. Bolckow for the representation of the borough. Mr. Wilson accepted the offer. Mr. Reardon has issued his address to the electors as a Home Ruler and Obstructionist.

Mr. Firth, a member of the London School Board, and author of "Municipal London," has been unanimously adopted by the Council of the Liberal Association for Chelsea as the second candidate of the party at the next election.

It is stated that the Newcastle Liberal Association propose to invite Mr. Albert Grey, who has just been "unseated" by the presiding officers in South Northumberland, to become a candidate for Newcastle at the next election, in company with Mr. Cowen.

At a meeting of the Stoke-on-Trent Liberal Four Hundred on Thursday, the chairman was instructed to write to Mr. Alfred Illingworth, late member for Bradford, and Mr. Henry Lee, asking them whether, in conjunction with Mr. H. Broadhurst, of the Labour Representation League, they would submit their claims to the Council, and contest the borough if selected, or retire if rejected. Colonel Roden has written to the chairman of the Stoke Liberal Council, intimating his intention to contest the borough against all comers in the event of an election. He refuses to recognise the Liberal Council, and says that he himself had been the recognised head of the Liberal party in Stoke for twenty years. Dr. Kenealy will probably go to the poll.

Earl de Grey, M.P. for Ripon, intends to retire at the general election, and Captain Lawley has consented to come forward in his place as the Liberal candidate.

The Tewkesbury Conservatives have, it seems, resolved to contest the representation at the next election. Their candidate is to be Mr. John Fowler, C.E. The present member, Mr. Price, a Liberal, will again offer himself.

Major Edmund Probyn, of Huntley Manor, has been invited to come forward as the second Liberal candidate for West Gloucestershire, in conjunction with Colonel Kingscote, M.P., at the next election.

The Hon. Thomas Wynn, Lord Newborough's eldest son, has been selected as the Liberal candidate for Carnarvonshire.

It is stated that probably Viscount Lambton, eldest son of the Earl of Durham, will be the second Liberal candidate for North Durham at the general election with Mr. Palmer.

Sir Robert Anstruther, M.P., has issued an address, announcing his intention to retire from the representation of Fifeshire at the end of the present Parliament, in consequence of ill-health. The name of the Hon. R. Preston Bruce, brother of the Earl of Elgin, is mentioned as his successor. Mr. Bruce is stated to be a Liberal of decided opinions, and on ecclesiastical questions his views will, it is thought, be found to be in harmony with the prevailing opinions in the county, which are favourable to disestablishment.

Mr. George Howell has replied at some length to the deputation that waited upon him from the Greenwich Liberal Association in connection with the representation of that borough. Several questions had been put to him; and, among others, "What is your religious belief?" Into this he declines to enter. It is not a question, he considers, which ought to be asked of candidates for Parliamentary honours; and to encourage discussions at elections is really to impose a religious test upon members of Parliament, when we have already abolished University tests. As to the opening of museums on Sundays, Mr. Howell would not object. It is, however, a matter of comparatively minor importance. On the Permissive Bill Mr. Howell remarks that he dislikes all permissive legislation. Still, "it must be admitted that the right of granting or withholding licenses ought to rest with the ratepayers, the only question, so far as I can see, is as to the constitution of the authority with whom the power shall rest. In reality it is a matter of local self-government, and ought to be relegated to local boards, elected by a popular suffrage, and responsible to the great body of the ratepayers, by whom they are chosen. By making it a test question, you may naturally range against you the whole of the publican interest, including brewers and distillers in and out of Parliament, and thereby injure the very cause you seek to promote." These are the only questions on which he considers there will be any difference of opinion between him and the Greenwich deputation. His views, he says, are not extreme in any sense.

#### Epitome of News.

Her Majesty, accompanied by Princess Beatrice, arrived at Windsor Castle on Saturday morning from Balmoral.

Prince Frederick Charles, with his daughter, the Princess Louise, and the Duke of Connaught, left Berlin on Sunday night, and have arrived at Windsor Castle.

The Earl of Beaconsfield and the Marquis of Salisbury were the only members of the Government absent from the Cabinet Council held on Saturday.

The Prince and Princess of Wales are expected to attend the musical festival at Norwich in October. The festival has been postponed for a month to meet the convenience of their Royal Highnesses.

The Chinese Minister and Madame Kuo had a reception on Wednesday night at the Chinese Legation, 45, Portland-place. The Minister had caused his residence to be arranged in accordance with English taste and usage, and His Excellency and Madame Kuo received their guests in the usual European manner in the drawing-room, the hostess being dressed in the toilette of a lady of rank in her country. The company invited numbered 800, and three-fourths of that number were present, including all the principal members of the diplomatic body.

It is rumoured that something like an authoritative notice has been conveyed to the Conservative election agents that a new Parliament will not be called for until next year.

The funeral of King George of Hanover took place on Monday at Windsor. The remains of his late Majesty arrived at Dover on Saturday afternoon, and were conveyed by a special train on the London, Chatham, and Dover and South-Western Railways to Windsor. They were then taken to the nave in St. George's Chapel, where Viscount Barrington, Vice-Chamberlain of Her Majesty's Household, was in waiting to receive them. A field officer's escort of the Royal Horse Guards accompanied the royal remains from the railway-station to St. George's Chapel. At half-past ten, the coffin, covered with a black velvet pall and chaplets of flowers and immortelles, was removed from beneath the temporary chapel near the tomb of the Princess Charlotte, and placed upon a bier in the centre of the nave, when the procession was marshalled by Sir Albert Woods, Garter King of Arms. The Duke of Cumberland was chief mourner; the Prince of Wales, Prince Leopold, Prince Christian, the Duke of Teck, Prince Edward of Saxe-Weimar, and the other mourners being in evening dress, with ribbons and orders. At eleven o'clock the funeral procession moved up the nave, the opening sentences of the burial-service being sung by the choir of St. George's Chapel, under Sir George Elvey, with organ accompaniment. Her Majesty, Princess Beatrice, and Princesses Frederica and Marie were present in the royal closet, near the altar. At the close of the ceremony the coffin was lowered into the vault beneath the memorial chapel, and Garter King of Arms proclaimed the style of his late Majesty. The Queen and the royal family then retired, the Dead March in *Saul* being played as the funeral procession left the chapel.

The Government have, it is said, refused to comply with the memorial of a million and a quarter of the people of Wales, asking for a grant in aid of the University College of Wales.

The Home Department have closed 37 out of 113 prisons which have come under their control.

The Home Secretary recently returned for correction a petition which had been forwarded to him by ladies of Edinburgh for presentation to the Queen. It addressed the Queen as "Empress of India," which form, Mr. Cross says, "is not the proper mode of addressing Her Majesty in the United Kingdom." The petition has been amended and sent back to Mr. Cross.

The establishment of a free library having been proposed in Hackney, a poll of the ratepayers in the parish was held on Friday. The result, which was announced in the Town Hall at 8.30, showed 631 votes in support of the movement, and 4,389 against it.

The cricket match between the Australians and a Middlesex eleven ended on Saturday in the victory of the former by ninety-eight runs. The result was almost a certainty on Friday night, as then the Middlesex eleven wanted over 200 runs to win and had only four wickets to fall; but owing to the admirable batting exhibited by the Hon. E. Lyttelton, who scored 113, the highest individual score in a first-class match this season, the Australians did not win by nearly as many runs as had been expected.

The first municipal elections at Over Darwen, which was recently granted a charter of incorporation, have resulted in the return of eighteen Liberals without opposition.

At the monthly meeting of the Manchester School Board on Monday, a resolution was unanimously adopted recording the regret of the Board at the death of the Rev. Dr. McKerrow, who for seven years had filled the office of chairman of the Sites and School Buildings Committee, and their appreciation of the services which he had rendered to the cause of public elementary education.

The proceedings in connection with Commemoration at Oxford on Monday included a concert given by the Philharmonic Society in the Sheldonian Theatre, the main feature in the programme being Albert Randegger's dramatic cantata "Fridolin," which was conducted by the composer. A festival



march by Herr Henschel, performed for the first time in England, was also given in the evening. The annual procession of boats took place before a large number of spectators, the day's proceedings winding up with the University ball in the Corporation Buildings.

Mr. George Burt and Mr. T. Bevan were on Monday elected Sheriffs of London and Middlesex for the ensuing year.

The miners employed in the principal collieries in North Devon will shortly receive notice of a reduction of 10 per cent., and if they refuse to accept the lower rate the collieries will be closed. It is stated that Lord Durham has lost over 20,000*l.* by keeping his collieries working.

Nearly all the cotton-spinning mills in the Blackburn district have now received their full complement of operative spinners, but some of the unionist spinners find their places have been filled up by strangers—non-society men—whom the masters engaged when the Spinners' Society had resolved to adjourn the settlement for a week.

The German ironclad, the König Wilhelm, was undocked on Monday at Portsmouth, her bow having been completed. She has left for Wilhelmshaven.

The *Mark Lane Express* says that haymaking has been sadly delayed by the rain, and in many districts where cutting has taken place it has been impossible to secure the crop, at any rate until the end of last week, when a couple of bright days enabled some carting to be done. Barley appears to have suffered severely from the continuous moisture. The wheat plant looks sickly and yellow.

Mr. Charles Mathews, the eminent comedian, who had been suffering for some little time from an acute attack of bronchitis, expired on Monday afternoon at the Queen's Hotel, Manchester, in the seventy-fifth year of his age. The body has been removed to London, and the funeral will probably take place at Kensal-green.

On Thursday a grand review took place in the Bois de Boulogne, Paris. The troops numbered 35,000 men. The review was witnessed by an immense number of spectators. On the recommendation of M. Dufaure and M. Bardoux, Marshal MacMahon has decided, on the occasion of the National Festival of the 30th of June, to grant a pardon to persons convicted of complicity in the crimes of the Commune. Eight hundred convicts will, it is expected, be released.

Monsignor Dechamps, the Archbishop of Malines, has assured the Pope that the Belgian Legation at Rome will not be suppressed.

The young Queen of Spain is in a critical condition. The Last Sacraments were administered to her early on Monday, on which day Her Majesty completed her eighteenth birthday. The Duc de Montpensier, and other members of his family, are at Madrid.

No change in the condition of the Emperor William was reported in the bulletin issued on Monday. The swelling in the right arm had perceptibly decreased since the previous day. According to private letters His Majesty is said to be in a precarious condition, and is very greatly altered in appearance. Plots are also suspected against the life of the Crown Prince, who never rides out without a guard.

In the municipal and provincial elections of Rome the clericals have lost ground, but at Genoa they have gained.

A telegram from Alexandria states that the committee of inquiry into the Egyptian revenues are pursuing their labours with the utmost energy, but that the difficulties appear to increase in equal proportion. Owing to the obstacles raised by the Khedive in furnishing information respecting his estates, the committee threaten to appeal to the British and French Governments.

The Calcutta correspondent of the *Times* says that the season has proved most abnormal, and considerable anxiety is experienced lest the prevailing atmospheric disturbance should indicate a partial failure of the rains. In Madras prices are still rising, and there is no improvement in the general prospects.

Advices from the West Coast of Africa state that the King of Dahomey has refused to pay the balance of the fine of two hundred puncheons of palm-oil imposed upon him by the British Government. He had accordingly been informed that the bombardment of Whydah would be resumed. It was expected, however, that the fine would be paid by the French traders of Whydah.

Messrs. Marcus Ward and Co. are preparing for publication a biographical series to be called the "New Plutarch." The leading features of the series will be that each biography will be that of a man of action, in himself interesting and remarkable, whose career covers and illustrates some important period or episode in history. The volumes at present arranged are "The Life of Victor Emmanuel," by Edward Dicey; "Judas Maccabæus," by Lieut. C. R. Conder, R.E.; "Haroun Alraschid," by Pro. E. H. Palmer; the "Last Emperor of Constantinople," by the Rev. W. J. Brodrick; "Coligny," by Walter Besant; "Richelieu," by W. H. Pollock; "Abraham Lincoln," by Charles J. Leland; "Sir R. Whittington," by James Rice; "Harold Fairhair," by Eirikir Magnusson; and "Hannibal," by Samuel Lee. The editors of the series (which will commence in October, and be continued at regular intervals) are the Rev. W. J. Brodrick, and Mr. Walter Besant.

### Miscellaneous.

Mr. A. W. W. Dale, son of the Rev. R. W. Dale, of Birmingham, received on Thursday last from the Vice-Chancellor of Cambridge University the Chancellor's medal, awarded to him for the English poem on Canada. This is the second year that Mr. Dale has been awarded this distinction.

In the list of successful candidates at the recent examination for the degree of Master of Arts at the University of London appears the name of Mr. Arthur N. Johnson, son of the Rev. G. B. Johnson, and a former pupil of King Edward's School, in this town. Mr. Johnson, who is now a student of Lancashire Independent College, and of Trinity College, Cambridge, has taken his degree in classics, and only four other candidates have this year been successful.

The Queen has accepted from Mr. Francis George Heath a copy of his "Fern World," and has also desired General Sir T. M. Biddulph "to return Her Majesty's thanks" to the author for his book. The volume, first published last autumn, has just reached its fourth edition.

The best answer (says the *Literary World*) to the people who say that the *Daily News* has fallen off in circulation in consequence of its conduct with regard to the Eastern Question is to be found in the fact that it has added another Walter press to its printing establishment.

Mr. Philip Gilbert Hamerton, the art critic and painter, has written a paper on "Photographic art in Europe," which will appear in the *International Review* for July. In the same number Mr. Charles Gindriez, the French architect, will describe the "Paris Exhibition" of 1878. Karl Blind is writing a series of articles on "Russia of Old and Now" for the *International Review*.

AN ALPINE ADVENTURE.—Mr. George Thompson, an Englishman, left the Glawbier Hotel, Grindelwald, on the 10th inst., intending to ascend the Faulhorn without a guide. Taking the path over the Holzmattzen and becoming giddy, he got into such a position in the Kniebrecher that he dared neither advance nor retreat. Here he remained five days and six nights, subsisting on such roots and herbs as he could gather. At last, growing desperate, he contrived to slide down the mountain on his back, and late on the night of the 15th inst. crawled to the cottage of Ulrich Gertsch, near the Abuss Alp, where he received food and shelter, and was next day conducted to Grindelwald.

ASSYRIAN DISCOVERIES.—Mr. Hormuzd Rassam appears to be well rewarded by his discoveries for his long struggle to get the Turkish Government to recognise him as the successor of Mr. George Smith in Assyrian research. A mound at Balawat, near Mossul and Nimroud, has yielded valuable Assyrian relics, in the shape of seven copper scrolls taken from two monuments. The scrolls will be sent to the British Museum authorities. Marble coffers and tablets, and a cylinder containing nearly 1,300 lines of very fine inscription, have also been found. These treasures are from the palace of Assur Bani-Pal, which was opened by Mr. Rassam twenty-four years ago. At Nimroud Mr. Rassam is exploring the site of a supposed Assyrian temple. Mr. Rassam is to be congratulated upon the early success of his enterprise, now that at last he has been permitted by the Turks to prosecute his research.—*Homeward Mail*.

FRUIT GROWING IN THE CITY.—The *City Press* states that "a correspondent has sent us a dozen strawberries which were grown on the roof of a warehouse in a thoroughfare within a hundred yards of the General Post Office. The strawberries were certainly of rich flavour, and possess an excellent aroma. Our correspondent thinks the growth of the fruit in such perfection is a proof of the comparative purity of the atmosphere, and we quite agree with him. He adds that there is a cherry-tree on the same roof with fruit on which promises to ripen. To these interesting facts in connection with City pomology, we may add that some fine specimens of figs, likewise grown in the City, were sent to us some time ago, and that another correspondent used regularly to send us some excellent grapes grown near the London Institution in Finsbury-circus."

### Gleanings.

To learn the value of money, try to borrow.

A California philosopher has extracted the following reply from a schoolboy to the query, "How is the earth divided?"—"By earthquakes, sir."

A native of Paddyland asked a neighbour if he had ever seen a red blackberry. "To be sure I have," said Pat, "all blackberries are red when they are green!"

The editor of the *Weston Landmark* asks his readers to excuse the "looks of his paper," as he is in bed from the effects of a fight with a delinquent subscriber.

A white boy met a coloured lad the other day and asked him what he had such a short nose for? "I 'spects so's it won't poke itself into other people's business."

"Does our constant chatter disturb you?" asked one of three talkative ladies of a sober-looking fellow-passenger. "No, ma'am; I've been married high on to thirty years," was the reply.

Trying to do business without advertising, says an American paper, is like winking in the dark. You may know that you are keeping up a powerful winking, but nobody else has an idea of it.

American papers say that Edison, the inventor, has perfected a fog-horn that can be heard ten miles; but when it comes to an invention for getting his hired girl up in the morning, he smiles sadly and falls to musing on the infinite.

At a coloured meeting in New York, a worthy brother, whose piety exceeds his learning, rather astonished his hearers by quoting, during an exhortation, from "de 'pistle ob St. Paul to the Canadians."

A REAL FEELING.—A police magistrate is reported to have said that no class put more real feeling into their vocation than pickpockets.

SYMPATHY.—"How did you come to know her?" asked a mother of her little girl, and she saw her bidding good-bye to a poorly-dressed child at the church door. "Why, you see, mamma, she came into Sunday-school alone; and I made a place for on my seat, and I smiled, and she smiled, and then we were acquainted."

PUSHING THINGS TO A CONCLUSION.—The ordinary incidents of life sometimes take a theological turn. When a lady was half way up the Right she asked the conductor what would happen if one of the cogs of the railway should give way. He replied that there was a brake at the forward end of the carriage. She imagined that the brake itself might give way, and asked what would be the consequence then. The conductor assured her that there would be no danger even in that extremity, for there was another brake at the rear end. "But," she persisted, "suppose that should give way too, where would we go in that case?" The conductor, who was a Lutheran of the old school, replied, "Madame, in that case it would depend entirely on how you have been brought up."

PHILOSOPHERS AS POETS.—Dr. Whewell was asked by a young lady to exercise his ingenuity in constructing for her a cypher which nobody should be able to read. The doctor took a slip of paper and wrote the following:—

You 0 a 0, but I 0 thee,  
O 0 no 0, but O 0 me;  
O let not my 0 a 0 go,  
But give back 0 0 I 0 thee so.

This puzzle is very simple. For the cypher (0) read sigh for—thus:—

You sigh for a cypher, but I sigh for thee,  
O, sigh for no cypher, but O sigh for me;  
O, let not my sigh for a cypher go,  
But give back sigh for sigh, for I sigh for thee so.

Characteristically brief was Sir David Brewster's reply to a young lady who asked for some verses for her album:—

You be  
He-be.  
D. B.

EPPE'S CACAOINE (Quintessence of Cacao).—Cacaoine is not so rich as chocolate, or substantial as prepared cocoa, but when made is a very fluid beverage, with an almond-like flavour, clean to the palate as tea, and refreshing to a degree, owing to the volatile action of the set free active principle of cacao, theobromine. Cacaoine is the one stimulative warm drink that affords sterling support to the system. Each packet is labelled "James Eppe and Co., Homoeopathic Chemists, 48, Threadneedle-street, and 170, Piccadilly."

### Births, Marriages, and Deaths.

#### MARRIAGES.

WHITAKER-MURRAY.—June 20, at the Congregational Church, Westgate, Peterborough, by the Rev. A. M. Carter, B.A., of Upminster, assisted by the father of the bride, and by the Rev. J. Cecil Whitaker; Edward Morgan Whitaker, of 58, Wilberforce-road, Finsbury Park, to Janet Eliza, eldest daughter of the Rev. Alexander Murray, of Peterborough.

BROWN-NIELD.—June 18, at Friar-lane Chapel, Nottingham, by the Rev. Hugh Stowell Brown, father of the bridegroom, assisted by the Rev. Saml. Manning, LL.D., and the Rev. A. Wylie, M.A., of Glasgow, John Sirett Brown, of Liverpool, to Mary Emily, daughter of the late Samuel Nield, Esq., of Witchurch, Salop, and niece of John Manning Esq., J.P., Nottingham.

DREW-WARD.—June 20, at Claremont Chapel, Pentonville-road, by the Rev. W. Hope Davison, George Drew, to Emma, third daughter of Henry Ward, of Pentonville-road.

WHITE-PRODDOW.—June 20, at the Presbyterian Church, Willesden, by the Rev. G. W. Elmsley, M.A., assisted by the Rev. J. Dymond, Robert White, of Carlisle, to Anna Cary, only daughter of the late Captain James Proddow.

ROTH-BRIGHT.—June 20, at the Friends' Meeting-house, Wanstead, Bernard Roth, F.R.C.S., eldest son of M. Roth, M.D., of Wimpole-street, London, to Anna Elisabeth, third daughter of John Bright, M.P., of One Ash, Rochdale.

BRAYNE-BURNS.—June 20, at Church-street Chapel, Edgware-road, by the Rev. Dawson Burns, Minister of the Chapel, assisted by the Rev. T. Thomas, of Goldhill, Bucks, Charles Seymour Brayne to Eliza Brinton, second daughter of the late William Burns, of Poole, Dorset.

WATSON-BARTON.—June 20, at the Congregational Chapel, Tamworth, by the Rev. G. Luckett, assisted by the Rev. C. Griffith, minister of the Free Methodist Church, John Priestley Watson, to Jane Ann, daughter of Mr. S. R. Barton, George-street, Tamworth.

#### DEATHS.

CLARKE.—June 21, at 6, Westover Villas, Bournemouth, the Rev. R. P. Clarke, of Clifton, in the 59th year of his age. Friends will please accept this intimation.

DIGBY.—June 22, at the house of her brother-in-law, Mr. James D. Digby, 55, Rhadegund-buildings, Jesus-lane, Cambridge, Ellen, the beloved wife of Mr. William Digby, Editor of the *Daily Times* Madras, in the 28th year of her age.

THE Medical profession are now ordering Cadbury's Cocoa Essence in thousands of cases, because it contains more nutritious and flesh-forming elements than any other beverage, and is preferable to the thick starchy Cocoa ordinarily sold. When you ask for Cadbury's Cocoa Essence be sure that you get it, as shopkeepers often push imitations for the sake of extra profit. Makers to the Queen. Paris depot: 90, Faubourg St. Honoré.



**HOLLOWAY'S OINTMENT AND PILLS.**—An infallible remedy for bad legs and all kinds of wounds. The surprising sale of these invaluable medicines in every part of the civilised world is the most convincing proof of their efficacy. They speedily cure bad legs, old wounds, scrofula, and diseases of the skin. Thousands of persons suffering from these dreadful maladies have been cured by them after every other means had failed; and it is a fact beyond all doubt that there is no case however obstinate or long standing, but may be quickly relieved and ultimately cured by these wonderful medicines. Their united action is irresistible; more need not be said in praise of these celebrated pills. Let those who doubt their excellence give them a trial.

**RECKITT'S PARIS BLUE.**—The marked superiority of this Laundry Blue over all others, and the quick appreciation of its merits by the public has been attended by the usual result—viz., a flood of imitations. The merit of the latter mainly consists in the ingenuity exerted, not simply in imitating the square shape, but making the general appearance of the wrappers resemble that of the genuine article. The manufacturers beg therefore to caution all buyers to see "Reckitt's Paris Blue" on each packet.

**VIOLET INK.**—A sixpenny bottle of Judson's Violet Dye will make a pint of beautiful ink in one minute by simply adding "hot water." Why not use this beautiful and economical preparation? In a painful of water small woollen or silk articles can be dyed in ten minutes. Judson's Dyes, 24 colours, sixpence per bottle. Sold by chemists and stationers.

**PERFECTION.**—Mrs. S. A. ALLEN's World's Hair Restorer never fails to restore grey hair to its youthful colour, imparting to it new life, growth, and lustrous beauty. Its action is certain and thorough, quickly banishing grey-ness. It is not a dye. It ever proves itself the natural strengthener of the hair. Its superiority and excellence are established throughout the world. Sold by all Chemists and Perfumers.

Mrs. S. A. ALLEN has for over 40 years manufactured these two preparations. They are the standard articles for the hair. They should never be used together, nor Oil nor Pomade with either.

Mrs. S. A. ALLEN's Zyl-Balsamum, a simple tonic and hair-dressing of extraordinary merit for the young. Premature loss of the hair, so common, is prevented. Prompt relief in thousands of cases has been afforded where hair has been coming out in handfuls. It cleanses the hair and scalp, and removes dandruff. Sold by all Chemists and Perfumers.

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**MESSRS. COOKE BAINES & CO.,** Surveyors and Valuers, No. 28, Finsbury-place, E.C., having had many years' experience in the settlement of Compensation Claims, offer their Services where property is required to be taken compulsorily.

**PERSONS** having SPARE CAPITAL to INVEST can obtain first-class Securities, yielding from 10 per cent. and upwards, in real property, for sums ranging from £50 and upwards.—Apply, H. C. Soden, Esq., Solicitor, 28, Budge-row, Cannon-street.

**NAUTICAL EDUCATION.**—The THAMES NAUTICAL TRAINING COLLEGE, H.M.S. WORCESTER, off Greenhithe, Kent, managed by a committee of London shipowners, merchants, and captains. Gentlemen's sons intended for the sea admitted from eleven to sixteen years of age. The HALF TERM COMMENCES June 18th. Terms and prospectus on application to W. M. Bullivant, Hon. Sec., 72, Mark-lane, London, E.C.

**THE ATHOLE HYDROPATHIC ESTABLISHMENT, PITLOCHRY.**  
This magnificent Establishment is NOW OPEN for the reception of Visitors.  
Prospectuses may be obtained on application to WILLIAM ROY, Esq., M.D., Medical Superintendent. Pitlochry, June 8, 1878.

**ST. JOHN'S HILL HOUSE ACADEMY, WANDSWORTH.**  
First Master—ALEX. MILNE, B.A. (Lond.)  
Special arrangements for Young Gentlemen intending to Matriculate or Graduate.  
Apply, Rev. Chas. Winter, Principal.

**HIGH SCHOOL FOR GIRLS, EAST HILL HOUSE, WANDSWORTH.**  
Head Mistress—Miss D'ESTERRE HUGHES.  
Oral system. Education thorough. Room for a few Boarders.  
Apply to the Head Mistress, or Rev. Chas. Winter, Principal of St. John's Hill House Academy.

**CONGREGATIONAL SCHOOL, for the EDUCATION of the SONS of MINISTERS, LEWISHAM.**

WANTED, at the commencement of Next Term, a JUNIOR ASSISTANT MASTER. He must be able to teach Elementary Latin, French, and ordinary English subjects, and be of thoroughly Christian character.—Apply to the Principal, the Rev. T. Rudd, B.A.

**CONGREGATIONAL SCHOOL, for the EDUCATION of the SONS of MINISTERS.**  
President—Rev. JOSIAH VINEY.  
Treasurer—SAMUEL MORLEY, Esq., M.P.  
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The Committee of the above School, having decided to receive a limited number of LAY PUPILS, are now open to receive applications.

The Education consists of the usual branches of English, Latin, French, German, and Mathematics. An Annual Examination is held by a University Examiner, and Prizes awarded.

Special attention is paid to the moral character of the Boys.

The Course consists of Three Terms from January to Easter; Easter to Midsummer; and Midsummer to Christmas, with the usual Holidays between.

Applications for admission or for further particulars to be made to Rev. S. Fisher, Memorial Hall, London.]

**HEALTH WITHOUT MEDICINE,** inconvenience, or expense, in DYSPEPSIA, Chronic Constipation, Diarrhoea, Nervous, Bilious, Pulmonary, and Liver Complaints, Debility, Asthma, Wasting in Old or Young, Nausea, and Vomiting, RESTORED by DU BARRY'S DELICIOUS FOOD:—

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(which saves fifty times its cost in medicine), and cures chronic indigestion (dyspepsia), habitual constipation, diarrhoea, hæmorrhoids, liver complaints, flatulency, nervousness, biliousness, all kinds of fevers, sore throats, catarrhs, colds, influenza, noises in the head and ears, rheumatism, gout, poverty and impurities of the blood, eruptions, hysteria, neuralgia, irritability, sleeplessness, low spirits, spleen, acidity, waterbrash, palpitation, heartburn, headache, debility, dropsy, cramps, spasms, nausea, and vomiting after eating, even in pregnancy or at sea; sinking fits, cough, asthma, bronchitis, consumption, exhaustion, epilepsy, diabetes, paralysis, wasting away, and the feverish and bitter taste on awaking, or caused by onions, garlic, and even the smell of tobacco or drink. Twenty-eight years' invariable success with adults and delicate infants. 80,000 cures of cases considered hopeless. It contains four times as much nourishment as meat. It is likewise the only recognised food to rear delicate infants successfully, and to overcome all infantine difficulties in teething, weaning, measles, fevers, restlessness, diarrhoea, eruptions. The 2s. tins are forwarded post free to all parts of the United Kingdom on receipt of 2s. 4d. in stamps.

**IMPORTANT CAUTION.**—Thirty years' well-deserved and world-wide reputation of Du Barry's Food has led a certain class of speculators to puff up all kinds of Farinaceous Foods. However, Mr. Pye Henry Chavasse, F.R.C.S., author of "Advice to a Mother," analysed 13 of these, and declared DU BARRY'S FOOD to be THE BEST. Likewise Dr. B. F. Routh, physician to the Samaritan Hospital for Women and Children, declares:—"Among the vegetable substances Du Barry's Revalenta Arabica is the best," and that "under its influence many children affected with atrophy and marked debility have completely recovered. They thrive admirably upon it, and sleep soundly all night."

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**CURE No. 68,471 of GENERAL DEBILITY.**  
"I am happy to be able to assure you that these last two years, since I ate DU BARRY'S admirable REVALENTA ARABICA, I have not felt the weight of my 84 years. My legs have acquired strength and nimbleness, my sight has improved so much as to dispense with spectacles, my stomach reminds me of what I was at the age of 20—in short, I feel myself quite young and hearty. I preach, attend confessions, visit the sick, I make long journeys on foot, my head is clear, and my memory strengthened. In the interests of other sufferers, I authorise the publication of my experience of the benefits of your admirable food, and remain, Abbot PETER CASTELL, Bachelor of Theology and Priest of Prunetto, near Mondovì."

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"DU BARRY'S REVALENTA ARABICA has produced an extraordinary effect on me. Heaven be blessed, it has cured me of nightly sweatings, terrible irritation of the stomach, and bad digestion, which had lasted eighteen years. I have never felt so comfortable as I do now.—J. COM-PARET, Parish Priest, St. Romaine-des-Isles."

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**DU BARRY'S REVALENTA ARABICA CHOCOLATE.**—Powder in tin canisters for 12 cups at 2s.; 24 cups, 3s. 6d.; 48 cups, 6s.; 288 cups, 34s.; 576 cups, 64s.

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The Rev. H. J. CHANCELLOR receives a limited number of PUPILS to board and educate. The course of instruction includes the subjects required for the Oxford and Cambridge Local Examinations.

The year is divided into three Terms. The Principal is assisted by able masters in the various subjects of study. The house is healthily situated on the highest part of Forest-hill, and is complete in all its sanitary arrangements. Special attention is given by the Principal to the religious and moral training of the Pupils, as well as to their domestic comfort. Particulars as to fees and references on application.

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And Seven Assistant Masters.

Pupils prepared for the Cambridge Local and London University Examinations, and also for Commercial life. Three Pupils passed the last Matriculation Examination, and one the last B.A. Examination of London University—all in the first division. The excellence of the Dietary and of the Sanitary arrangements is attested by the good health which has prevailed. The playground, in the midst of an Estate of 27 Acres, is supplied with Gymnastic Apparatus and spacious Swimming Bath. Separate study rooms are provided for pupils preparing for examinations. Exhibitions vary from £15 to £40 per annum.

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A PREPARATORY SCHOOL has been OPENED, in a separate building and with separate playground, under the care of Mrs. MILNE. Periodical examinations are conducted by the Principal of the College.

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Pupils have been successfully prepared for the Cambridge Local and College of Preceptors' Examinations. In December last all the Candidates from this school, Eleven in number, obtained certificates. Two gained honours with marks of distinction in Music and French in the Cambridge Examination.

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**SECOND MASTER—**

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**ASSISTED BY NINE OTHER MASTERS.**

There are five Scholarships connected with the College.

Senior Tettenhall Scholarship	£31 10 0
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There is a large swimming-bath on the College premises for use throughout the year, being warmed in cold weather. There is a well-equipped gymnasium, and there are three good fields for cricket and football.

Boys are prepared for the Universities, the Professions, and for Commerce.

For particulars as to Scholarships, &c., apply to the Head Master at the College, or to the Secretary and Preacher, the Rev. Philip P. Rowe, M.A., Tettenhall, near Wolverhampton. SUMMER TERM, from MAY 1st to JULY 31st.



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Select Board and residence in a Minister's house. Home comforts.  
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References permitted to parents of present and former pupils. Terms 20 and 22 guineas per annum.

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For views and prospectus apply to the Principals, Messrs. J. and J. W. Marsh.

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Established 1829, by the late Mr. Sunderland.  
Prospectuses, &c., will be forwarded on application to  
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Principals—The Misses HOWARD.  
SECOND TERM began THURSDAY, MAY 2.

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